

A *GRAM*
for *SCHOOL*
MILES H. KRUMBINE

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THE UNIVERSITY OF CHICAGO PUBLICATIONS
IN RELIGIOUS EDUCATION

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PRINCIPLES AND METHODS OF RELIGIOUS
EDUCATION

A SUMMER PROGRAM FOR THE
CHURCH SCHOOL

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A
SUMMER PROGRAM
for the
CHURCH SCHOOL

By MILES H. KRUMBINE

Pastor of Parkside Lutheran Church, Buffalo, N.Y.

*Formerly Pastor of The First Lutheran Church
Dayton, Ohio*



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TO MY WIFE

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GENERAL PREFACE

The progress in religious education in the last few years has been highly encouraging. The subject has attained something of a status as a scientific study, and significant investigative and experimental work has been done. More than that, trained men and women in increasing numbers have been devoting themselves to the endeavor to work out in churches and Sunday schools the practical problems of organization and method.

It would seem that the time has come to present to the large body of workers in the field of religious education some of the results of the studies and practice of those who have attained a measure of educational success. With this end in view the present series of books on "Principles and Methods of Religious Education" has been undertaken.

It is intended that these books, while thoroughly scientific in character, shall be at the same time popular in presentation, so that they may be available to Sunday-school and church workers everywhere. The endeavor is definitely made to take into account the smaller school with meager equipment, as well as to hold before the larger schools the ideals of equipment and training.

The series is planned to meet as far as possible all the problems that arise in the conduct of the educational work of the church. While the Sunday school, there-

fore, is considered as the basal organization for this purpose, the wider educational work of the pastor himself and that of the various other church organizations receive due consideration as of a unified system of education in morals and religion.

THE EDITORS

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INTRODUCTION

The occasion for this book springs from a concrete experience. During the summer of 1924 the writer was asked by the editor of the *Good Housekeeping Magazine* to write an account of the Summer School of Religious Education conducted annually by the First Lutheran Church, Dayton, Ohio, for his magazine. The story appeared in that magazine under the editor's title, "Matriculating in Righteousness," in March, 1925. During the next six months one hundred and fifty letters of inquiry came to the writer asking for copies of the program of our school and directions how to operate a similar school in a given situation. These letters came from thirty-five states of the United States, China, The Philippines, Hawaii, Canada, Porto Rico, and Japan. There seemed to be an obvious need for a book written from an executive's rather than a specialist's standpoint.

The program discussed in these pages does not pretend to be "the last word"; its faults indeed are legion. The very next session of the school will no doubt witness many changes in it. The account is a simple setting forth of what has actually been done, and how it has been done, by a single church that is attempting to meet an urgent need in the child life for which it is primarily responsible.

Next to nothing is said of theory. Better books than the present author could write are to be had in abund-

ance on that subject. This is a straightforward account of an actual program of religious education which has been carried out now for six years. Its only virtue is that it has been done. It, or better, can be done by anyone who has the will to do it.

If the organization of this school seems rather elaborate the reader ought to bear in mind that such need not be the case. The general plan of this school can be carried out successfully on a very meager basis both of funds and of organization. At least two schools have been operated on the basis of the program offered here for less than two hundred dollars each and with a minimum force of workers. Wherefore it seems evident that the modern church needs primarily the will to educate its child life in religion rather than ample funds, ample equipment, and an ample staff.



CHAPTER I

THE WORK OF THE EXECUTIVE

Manifestly the first work of the executive is to commit the congregation to an adequate program of religious education. The argument that was found convincing in the church under discussion may work elsewhere.

We had always assumed that the church was a teaching institution, and yet how much teaching was she actually doing? We found that we were giving about thirty minutes instruction to the juveniles one day each week, that day, of course, being Sunday. Suppose that a given child did not miss a single Sunday, he would have had, at the end of the year, twenty-six hours of training in religion; in ten years this would amount to two hundred and sixty hours. But during the same period the same child would have received one thousand hours of training in reading or in writing or in history in the public school. Granted that the Sunday-school teaching is on a par with the public-school teaching, which it is not, does it seem fair to the child to subject

him to such a marked neglect of religious education? True, there is always the assumption that he gets religious training in the home! Only the naïve are deceived by that assumption.

We had always assumed, in the second place, that the child is susceptible to education; that by means of it something can be made to happen to him, that character can be molded, conduct modified. The modern church believes that the child is destined to become what the forces that play on his life make of him. The modern church believes that the kind of education he gets, the kind of subjects he is taught, the sort of moral and religious influences that surround him, determine in a large measure what he shall become. The modern church believes in the educability of the child. But the modern church has been far from acting on this belief. It has been my experience that parents give painstaking care to the training of their children in the social amenities, but that they must be everlastingly urged to interest themselves in their children's religious training. The same child not infrequently is a great deal more regular for his dancing lesson than he is for his lesson in the catechism. The answer is not "the decay of parenthood." The answer is, I think, that the church has not captured the imagination of the parent with its program of religious education; that the church has not made vivid enough its belief that character can be fashioned by education. The modern church has not lived up to its belief in the educability of children.

We had always assumed in the third place that religion is a subject that can be taught. Religion is

achieved and not inherited. "Each generation," as one of our religious educators has so well said, "must create anew in its own life and experience the spiritual culture of the race." No matter how nobly self-sacrificing or morally decent the parent, that spells nothing concerning the character of the child, except in a general way. Acquired moral characteristics are not transmitted by the natural process of generation; those characteristics are transmitted by the process of education. Religion is the one power that can transform life. And yet despite that assumption we found that we were carrying out a program of religious education, "not in harmony with the needs of the present nor the demands of the future, but with the traditions of the past." We were going through the motions, as I suppose most churches are, more to satisfy our own emotions than to meet the moral situation in the life of the juniors and adolescents.

Something like that was the nature of the argument with which we came to our congregation. We asked for an opportunity to attempt a program of religious education that would in a measure meet this situation. Our proposition was that for about fifteen hundred dollars we could operate a school for four weeks in the summer time, which would give the child sixty hours of intensive training in religion. The proposed program covered a period of ten years, thereby giving the pupil six hundred hours of education in religion. The response of the congregation was magnificent. We have been operating our school now for six years with an average annual enrolment of approximately two hundred and twenty-five children.

FUNDS

The next step was to secure the necessary funds. This was found quite easy. The project was given a place in the church budget. The first year, as on succeeding years, it made the best "talking point" available for our church budget. In several schools started at the instigation of the writer, the matter of funds was met by private solicitation. In every instance the funds were immediately forthcoming. Raising the money is the easiest part of the work. Men believe in education, especially religious education, when they believe in little else. What men believe in they will contribute to.

SELECTION OF TEACHERS

Then comes the selection of teachers. It has been our invariable custom to select first a good public-school principal to act as the principal of the school. With her co-operation it has been our aim to secure the best teacher available for any given grade from among the public-school teachers of the city. We have not insisted on teachers being Lutherans and have never had all Lutheran teachers, though usually two-thirds of the teachers have been from our own church. The teachers, of course, are paid. The principal gets one hundred dollars for the term, while the teachers get eighty dollars. The teacher of music and the director of dramatics receive the same remuneration as the teachers.

The selection of teachers usually takes place in March. The teachers at once undertake a course of reading in preparation for the work. The following list of

books were all read by every teacher for the session of 1925:

How to Teach Religion, Betts (Abingdon Press)

A Social Theory of Religious Education, Coe (Scribners)

The New Program of Religious Education, Betts (Abingdon)

Training the Devotional Life, Weigle and Tweedy (Pilgrim Press)

Dramatization of Bible Stories, Miller (University of Chicago Press)

Dramatization in the Church School, Miller (University of Chicago Press)

The Curriculum of Religious Education, Betts (Abingdon Press)

Childhood and Character, Hartshorne (Pilgrim Press)

The Project Principle in Religious Education, Shaver (University of Chicago Press)

Dynamics of Teaching, Tralle (Doran)

During May, weekly teachers' meetings are held for discussion and book reviews. By the first week in June each teacher has prepared in her notebook an outline of at least one week's lessons for the various courses she is to present. Our aim is to have each teacher outline her work one week ahead and submit it to the principal for inspection, counsel, and suggestions.

EQUIPMENT

The entire church plant is turned over to the Summer School of Religious Education for the session of the school. An attempt is made to convert an "orthodox" church plant into a modern schoolroom where the atmosphere is pleasant, the surroundings agreeable and

quiet, the work of the school undisturbed. Tables, blackboards, maps, pen and ink, and a loose-leaf notebook especially designed for the purpose are furnished the classes. Simple materials for use in dramatization are also furnished. The pupil brings nothing but an American Standard Revised Bible. We urge parents to buy a Bible for their child which may be his for life.

It is amazing how much can be done with wholly inadequate equipment. The pupils rather enjoy the thrill of improvising ways to make things "do" and co-operate to make the most of what they have.

ENROLMENT

About two weeks before the school begins (our school always begins the first Monday after the close of the public schools) a program of our Summer School of Religious Education together with an enrolment card (both of which are reproduced here) are sent to each pupil of our Sunday school, to every child previously enrolled in our Summer School of Religious Education, and to such other children as we have reason to believe would be interested in our project. The average enrolment for six years is two hundred and twenty-five and for the last year it was two hundred and fifty.

The folder that is sent out contains the following:

THE PURPOSE OF THE SCHOOL

To give the pupils the benefit of a thorough training in religion based on educational methods that are valid.
To teach the pupils how to use the Bible for character building.

To help the pupils to a genuine Christian experience that will issue in faithful discipleship.

THE ORGANIZATION OF THE SCHOOL

Rev. Miles H. Krumbine, *Director*

Miss L. Daisy Hammond, *Principal*

Miss Emma Kiefer, *Director of Music*

Miss Mary Hoffman, *Director of Dramatization*

Mr. John R. Burnett Mr. George Gries

Mrs. Charles Brooks Mr. Miles S. Kuhns

Mrs. Bruce Lloyd Rev. Miles H. Krumbine, *Chairman*
Committee of Administration

The teachers are listed by grades on the following pages. They are all experienced, both in Christian life and in the work of the teacher. They are well qualified. The teachers are all employed at a salary.

THE OPERATION OF THE SCHOOL

Sessions will be held daily (except Saturday) from 8:30 A.M. to 11:30 A.M.

Each pupil is expected to bring (daily) a Bible. We recommend the "American Standard Revised Version." No textbooks will be placed in the pupils' hands—pupils of the high-school grade excepted. There will be no "home work."

The pupils of all grades will use notebooks very freely, both in Bible Study and Mission Study Courses. Maps, blackboards, pictures, and models will be used regularly.

Immediately at the close of the morning session the pupils of the school will have a period of swimming, the boys going to the Y.M.C.A. pool and the girls to the Y.W.C.A. pool.

Under the direction of Mr. Britton a program of recreation to cover both the brief period of recess in the morning

and the leisure time in the afternoon will be arranged. This program is entirely optional with the pupils.

THE DRAMATIZATION OF BIBLE STORIES

Beginning with Grade III and continuing through all the grades (and high school) the general principles laid down in the books by Elizabeth Erwin Miller, *The Dramatization of Bible Stories* and *Dramatization in the Church School*, will guide us in this form of Bible Story. Each grade has opportunity, during the course of the school, to present at least one dramatization at the assembly period. The preparation of the Bible Story, including its division into scenes for dramatization, the selection of characters, the making of costumes, etc., is all done by the pupils.

On Sunday morning, July 12, immediately at the close of this year's session of the school, the pupils of the school will present a typical assembly program at the hour of the morning worship of our congregation. This program will set forth the work of the school, particularly in its devotional aspect. All of the pupils will participate. The members of the congregation are cordially invited to be present.

This year for the first time a special director of religious dramatics will guide our work in this department. Miss Mary Hoffman will work with the various grades in the preparation of their dramatizations for the assembly period.

THE DEVOTIONAL PERIOD, OR ASSEMBLY

It is our belief that religious education, to be truly religious, must dispose the mind of the pupil to worship God. To this end we regard the devotional period, or morning assembly, as the most important period of our school program.

The entire school assembles each day at 9:55 A.M. for a

period of worship in the church auditorium. This period is conducted entirely by the pupils. Visitors are welcomed to the assembly periods. They are asked to come at least five minutes before the time set for the beginning of the devotional period and to bear in mind that they come to worship.

The following is a skeleton outline of a program for the Devotional Period:

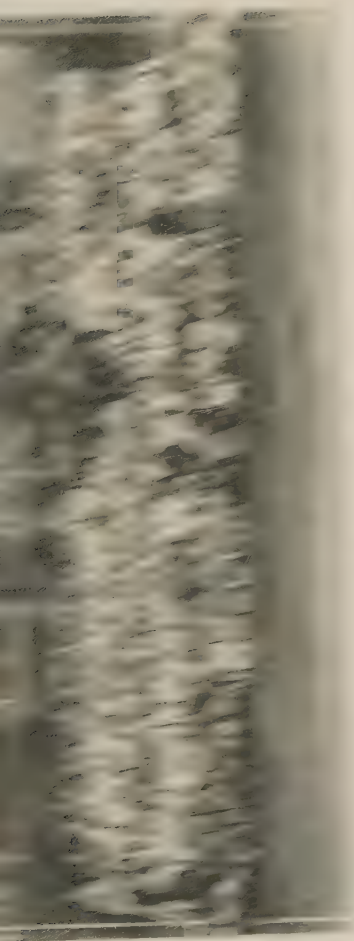
- I. Processional—Hymn—"Lead on O King Eternal"
- II. Call to Worship by certain grade
- III. Prayer by one of the pupils
- IV. Response
- V. Pledge to the Christian Flag
- VI. Hymn
- VII. Bible Story, Mission Story, Dramatization (on alternate days)
- VIII. Pledge to the American Flag
- IX. Hymn
- X. Benediction
- XI. Recessional—Hymn—Hipling's "Recessional"

THE HYMN PERIOD

The study of hymns is a part of the regular program of the school in all grades. For this period the school is divided into two parts. The time for the study of the hymns for each particular grade may be noted on the program on the following pages.

Miss Emma Klefer has charge of the Hymn Periods. "The Hymnal for American Youth," by H. Augustine Smith (The Century Company), is used for this purpose. The following hymns will be studied during the session:

Hosanna, Lord Hosanna	We Would See Jesus
How Firm a Foundation	Saviour, Like a Shepherd
Saviour, Again We Thy Dear Name	Benediction



THE COURSES OF DAILY STUDY

KINDERGARTEN

Miss Vinnie Davis, *Teacher*

8:30—Prayer

Opening Exercises

Bible Study

Thanksgiving for God's Best Gift

Jesus' Boyhood

Love Shown by Prayer and Praise, Kindness, Service
and Obedience

9:00—Rest Period

9:10—Table Period

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—The Study of Hymns

10:40—Nature Stories

Mission Study:

Eskimos—*Our Little Friends Far Away*; by Carroll

11:00—Memory Work:

Lord's Prayer. Psalm 23

11:15—Dismissal

GRADE I

Miss Thelma Williamson, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," Vol. I, by
Mutch

Sheep Stories

Bird Stories

Baby Stories

Animal Stories

Children's Stories

Tree Stories

Memory Work:

Lord's Prayer. Psalm 23. Psalm 100

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—The Study of Hymns

10:40—(1) Mission Study:

Children of India—*Chandra in India*, by E. B.
McDonald

The American Indian—*Indian Child Life*, by Deming
(2) Nature Study:

God's Wonder World, by Cobb

11:00—Hand Work

11:15—Dismissal

GRADE II

Miss Doris Kuhlman, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," Vol. I, by Mutch
Stories of House of God
Stories of Good People
Stories about Prayer
Stories about Giving

Memory Work:

Psalm 100

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—The Study of Hymns

10:40—(1) Mission Study:

Children of Japan

(2) Nature Study: *God's Wonder World*, by Cobb

11:00—Hand Work

11:15—Dismissal

GRADE III

Miss Florence Kramer, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," Vol. II, by Mutch
Childhood of Jesus
Brother Stories
Parent and Children Stories
Friends of Jesus Stories

Memory Work:

Psalm 24. St. Matthew 19:13, 14, 15

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—The Study of Hymns

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10:40—Mission Study:

Rules of the Game (Part I), by Lambertson

Missionary Story Sermons, by Kerr

The Dramatization of Bible Stories

(Two lessons per week)

11:10—Notebook Work

11:30—Dismissal

GRADE IV

Miss Irma Wellmeier, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," Vol. II, by
Mutch

Parables of Jesus

Tales of Bondage

Tales of Judges

Memory Work:

Psalm I. St. Matthew 5:1-12

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—The Study of Hymns

10:40—Mission Study:

(1) *Boys and Girls in Other Lands*, by Mary Theodore
Whitley

(2) The Dramatization of Bible Stories.
(Two lessons per week)

11:30—Dismissal

GRADE V

Miss Margaret W. Hendricks, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," by Mutch.

Queen Esther

John the Baptist

Heroic Events in Jesus' Life

The Last Week of Jesus' Life

Memory Work:

Psalm 15

Psalm 19: 1, God's Wonders

Psalm 27: 1, Thanksgiving

Psalm 27: 12, Protection

Bible Drill

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—Mission Study:

(1) "The Life of John G. Paton"

(2) "The Life of Paul"

10:40—The Study of Hymns

11:00—Dramatization of Bible Stories

11:30—Dismissal

GRADE VI

Miss Evangeline Lindsley, *Teacher*

8:30—Prayer

Bible Study: "Graded Bible Stories," Vol. III, by
Mutch

Stories of Abraham

Stories of Isaac

Stories of Jacob

Stories of Joseph

Memory Work:

I. Cor. 13, Isaiah 35

Bible Drill

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—Mission Study:

(1) *The Life and Work of David Livingstone*(2) *Up from Slavery*, by Booker T. Washington

10:40—The Study of Hymns

11:00—Dramatization of Bible Stories

11:30—Dismissal

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GRADE VII

Miss Dorothy M. Protsman, *Teacher*

8:30—Prayer

Bible Study:

“The Life and Work of Moses”

Memory Work:

St. Matthew 5:1-16

Bible Drill

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—Mission Study:

(1) *The Book of Missionary Heroes*, by Basil Mathews
Raymond Lull, St. Francis of Assisi, James Chalmers

(2) “Missionary Heroes of the Lutheran Church”

10:40—The Study of Hymns

11:00—The Dramatization of Bible Stories

11:30—Dismissal

GRADE VIII

Miss Margaret E. Stace, *Teacher*

8:30—Prayer

Bible Study:

(1) *The Story of Our Bible*, by Harold B. Hunting

(2) *The Making of a Nation*, by Kent and Jenks

Bible Drill and Memory Work

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—Mission Study:

(1) *A Labrador Doctor*, by Wilfred T. Grenfell

(2) *Great Men of the Christian Church*, by Williston
Walker

10:40—The Study of Hymns

11:00—The Dramatization of Bible Stories

11:30—Dismissal

HIGH SCHOOL

Miss Mildred Ecki, *Teacher*

8:30—Prayer

Bible Study:

The Life of Christ, by Burgess

(Used as guide)

Reference Books:

The Days of His Flesh, by David Smith*Everyman's Life of Jesus*, by Moffatt

Map Work: Journeys of Christ

Notebook Work: "My Life of Christ"

9:45—Recess

9:55—The Assembly for Morning Worship

10:20—(1) Dramatization of Bible Stories

(2) *Life of William Lloyd Garrison*, by Chapman.

(This is a discussion period)

THE ENROLMENT CARD

First Lutheran Church

(FOUNDED 1839)

FIRST AND WILKINSON STREETS
DAYTON, OHIO**SUMMER SCHOOL OF RELIGIOUS EDUCATION****1925 ENROLLMENT CARD**

There are Classes for all Grades, including Kindergarten and High School

Name

Parents' Name

Address

Grade

School opens Monday, **June 15**, at 8:30 a. m., and will continue for four weeks **daily**, (except Saturday) from 8:30 a. m. to 11:30 a. m.*Pupil receives at opening of school:*1. A heavy brown notebook cover— $9\frac{3}{4} \times 6\frac{1}{2}$ "

Summer School of Religious Education



First Lutheran Church
DAYTON, OHIO

NAME _____

GRADE _____

TEACHER _____

DATE _____

2. Grades III to high school filler of white paper—lined Kindergarten, Grades 1 and 2 filler of brown paper for mounting of pictures and hand work
3. Pictures he will use in his Bible work
4. Silk cord with which to tie notebooks
5. Large manila envelope, $9 \times 12''$ in which he keeps his supplies

Receives at close of school:

1. Report card, $3\frac{3}{8} \times 6\frac{1}{4}''$ —Record of his work

SUMMER SCHOOL OF RELIGIOUS EDUCATION THE FIRST LUTHERAN CHURCH (Founded 1839) First and Wilkinson Streets, Dayton, Ohio Director REVEREND MILES KRUMBINE Principal MISS L. DAISY HAMMOND
Report of: _____
Address: _____
Grade: _____
Teacher: _____
Parents Signature: _____
July: _____

Pupil's Name	
	July
Reverence	
Obedience	
Effort	
Neatness	
Studies	
Bible Story	
Mission Story	
Story of The Bible-Hunting	
Memory Work	
Hymn Work	
Attendance	
Present	
Absent	
Punctuality	
A-100-90 B-90-80 C-80-70	

2. Certificate— $5\frac{1}{2} \times 8\frac{1}{2}$ "

The First Lutheran Church Dayton, Ohio	
This is to Certify, That _____ has completed the course in the _____ Grade prescribed by the Summer School of Religious Education, conducted by The First Lutheran Church, Dayton, Ohio.	
Date of School:	_____ Teacher
	_____ Principal
	_____ Director

The following outline of the clerical work done either by the teachers or the principal is reproduced here as the most suitable place to record it. The outline is self-explanatory. Our aim is to keep rather full records of our pupils. We solicit the co-operation of parents to this end. The response has been most satisfactory.

CLERICAL WORK

TEACHERS

*Daily:*1. Attendance record to principal— $3\frac{1}{2} \times 5\frac{1}{2}$ "

Please send attendance record to my
office daily before 10:00 A.M. as follows:

Name _____

Grade _____

No. Present _____

No. Absent _____

Total _____

No. Gain _____

No. Lost _____

2. Record Sheet— $8\frac{1}{2} \times 11$ ". Retained until close of school:

THE SUMMER SCHOOL OF RELIGIOUS EDUCATION

The First Lutheran Church, Dayton, Ohio

June 15 to July 12, 1925

INDIVIDUAL RECORD SHEET

1. Name in Full _____
2. Address _____
3. Telephone _____
4. Date of Birth _____
5. Names of Parents _____
6. Occupation of Father _____
7. Public-School Grade for Past Year _____
8. Sunday-School Pupil, Attends Regularly at _____

9. Church in which Parents Hold Membership _____

10. Has Pupil Been in Our Summer School of Religious
Education Before? _____ When? _____
11. Attendance:

June 15, 16, 17, 18, 19, 22, 23, 24, 25, 26, 29, 30.

July 1, 2, 3, 6, 7, 8, 9, 10.

3. Notebook—outline of her daily work
 outline of her daily program

Annual reports to Principal at close of school:

1. Total enrolment by sex
2. Church affiliation of each pupil
3. Number of pupils and number of years they have at-
tended our school
4. A model notebook completed by one of her pupils
5. Teachers' notebook containing the complete outline of
the work done in her grade

6. Record sheets from every pupil
7. Dramatizations written in full

CLERICAL WORK

PRINCIPAL

Daily:

1. Attendance Record:

Number of pupils

Present

Absent

Total

Gain

Loss

Percentage of attendance

(Obtained by dividing number of pupils present
by total enrolment multiplied by 100 per cent)

Weekly:

1. Prepare assembly programs for teachers
2. Prepare hymn schedule for teachers
3. Dramatization schedule for teachers

Annual:

1. Prepare final closing program as follows:

THE ORDER OF MORNING WORSHIP

SUNDAY, JULY 12, 1925

10:30 o'clock

BY SUMMER SCHOOL OF RELIGIOUS EDUCATION

Leader—Florence Miller, High School

Flag Bearers—Roy Vordenfeld, Grade 8; Robert Kramer,
Grade 8

Processional—"Lead on O King Eternal" School
School leads in Call to Worship Grade 4

"O worship the Lord in the beauty of holiness

Enter into His gates with thanksgiving, and into His courts
with praise."

Response—"We Praise Thee, O God"

Congregation will rise and join in:

The Doxology School-Congregation

Prayer..... Robert Shively, Grade 8

Response

"Holy, Holy, Holy, Lord God of Hosts

Heaven and earth are full of Thee

Heaven and earth are praising Thee,

O Lord most High."

Pledge to Christian Flag

"I pledge allegiance to my flag and to the Saviour for
whose kingdom it stands, one brotherhood uniting all
mankind in service and love."

Hymn 509—"How Firm a Foundation".... School-Congregation

"How firm a foundation, ye saints of the Lord

Is laid for your faith in His excellent word!

What more can He say than to you He has said,

Who unto the Saviour for refuge have fled?

Fear not, I am with thee; oh, be not dismayed;

For I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand

Upheld by My righteous, omnipotent hand.

School and Congregation will please be seated.

Bible Story—"Cleansing of the Temple"

Elizabeth Cissna, Grade 6

Hymn—"We Would See Jesus" . . Kindergarten, Grades 1, 2, and 3

Mission Story—"St. Francis of Assisi"

Hiram Protsman, Grade 8

Hymn—"Shepherd of Tender Youth"..... Boys Choir

Legend of St. Christopher..... Marjorie Steiger, Grade 3

Offertory—"Angel's Serenade"—Braga..... Orchestra

Dramatization—"The Meeting of Livingstone and Stanley"

Grade 6

(The conversation is historically accurate)

School rise

Hymn—"Hosanna, Loud Hosanna"..... School

Be Seated

Bible Story—"First Beatitude" Dorothy Woodward, H. S.

Hymn—"The Lord is My Shepherd" Girls Choir

Bible Story—"How the King Came to Jerusalem"

Virginia Kempf, Grade 5

School and Congregation rise

Pledge to American Flag

Response—"America, the Beautiful"

Benediction

Congregation be Seated

Recessional—Kipling's "Recessional"

2. Statistics for year:

Report 1:

Number of pupils enrolled first day

Number of pupils gained

Total number pupils enrolled

Total number pupils lost

Total number at close of school

Average daily membership

Average daily attendance

Percentage of attendance

(Obtained by dividing total number of pupils
present by total enrolment multiplied by 100
per cent)

Report 2:

Number of pupils and the number of years they
have attended summer school

Attended one year

Attended two years

Attended three years

Attended four years

Attended five years

Attended six years

Report 3:

Enrolment by sex:

Boys

Girls

Total

Report 4:

Enrolment by church affiliation

Report 5:

Total Enrolment by Grades

(See Final Report)

Report 6:

Total Attendance by Grades

(See Final Report)

CHAPTER II

THE WORK OF THE PRINCIPAL; THE DIRECTOR OF MUSIC; THE DIRECTOR OF RELIGIOUS DRAMATICS

I. THE WORK OF THE PRINCIPAL

Much of the success of a summer school of religious education such as ours is attributable to the skill and efficiency of the principal of the school. She has direct oversight of the teachers, who are responsible entirely to her. She in turn assumes responsibility for the allotment of time for dramatization periods, which of course means a shifting of classes so that the various classes can be turned over to the director of religious dramatics at suitable moments. (We have one director of religious dramatics for the entire school.) The principal makes up a weekly schedule one week ahead, assigning to the various classes their part in the assembly program. In other words, the teacher of any given grade knows a week ahead just when she is expected to present a pupil for a Bible story, or a mission story, or a prayer at the assembly program. The teacher of any given class knows two weeks ahead just when she is expected to present a dramatization by her grade at an assembly program.

The principal too is held responsible for the physical equipment of the school. All needs are presented to her

in writing. The writer, who is the director of the school, feels deeply indebted to Miss L. Daisy Hammond, who has been the principal for five consecutive years. Miss Hammond has submitted an outline of the work of the principal which is herewith supplied.

A. Organization

I. Type of school

Kindergarten 6-3 Plan

II. Teachers

a) Number needed

1. Kindergarten
2. Nine grade teachers
3. Director of dramatics
4. Director of music
5. Director of recreation

b) Selection based on

1. Professional Training
2. Experience
3. Personality

c) Placement depends on

1. Type of Training
2. Ability to handle a particular group

III. Pupils

a) Classification

b) Placement

B. Administration

I. Supplies and Equipment

a) Ordering	Notebooks
Tables and Chairs	Fillers
Blackboards	Pens
Crayon	Ink
Erasers	Paste

Maps		
Scissors	Pictures	{ Perry
Material for Costumes		{ Wilde
		{ Brown
b) Distributing the above		

II. Schedules

a) Application of time allotment

b) Preparation of

1. Daily classroom program
2. Weekly assembly program
3. Weekly dramatization schedule for classes
4. Weekly hymn schedule for classes
5. Final closing program

III. Oversees attendance and conduct of pupils

IV. Care of pupils before school opens

V. Sees to the needs of teachers

VI. Checking up permanent records

VII. Application and use of course of study as outlined by director

VIII. Direct teachers' efforts along lines that will produce best results

IX. Maintain the school spirit

II. THE WORK OF THE DIRECTOR OF

RELIGIOUS DRAMATICS

The director of religious dramatics has a room all to herself where the various classes meet her. She follows rather literally the principles and methods as outlined in Elizabeth Erwin Miller's books, *Dramatization of Bible Stories* and *Dramatization in the Church School*, both of which are published by the University of Chicago Press. In her work she has the full co-operation, of

course, of the teacher of the class. Nothing further need perhaps be said.

The following time schedule prepared by the principal and the director of religious dramatics, in co-operation with the teachers of the grades, may be of some service in the arrangement of this phase of the program.

DRAMATIZATION SCHEDULE

Monday:

8:30- 9:15	}	Grade IV
9:20- 9:35		
10:25-10:40		Grade V
10:45-11:00	}	Grade III
11:00-11:30		

Tuesday:

8:30- 9:15	Grade VIII
9:20- 9:35	Grade IV
10:25-10:40	Grade V
10:45-11:00	} Grade III
11:00-11:30	

Wednesday:

8:30- 9:15	Grade VI
9:20- 9:35	Grade IV
10:25-10:40	Grade V
10:45-11:00	} Grade VII
11:00-11:30	

Thursday:

8:30- 9:15	}	Grade IV
9:20- 9:35		
10:25-10:40		Grade V
10:45-11:00		Grade III
11:00-11:30		Grade VII



Dramatization of "Parable of the Wedding Feast"
Grade VI (session of 1925)

Friday:

8:30- 9:15 }	Grade VIII
9:20- 9:35 }	
10:25-10:40	Grade V
10:45-11:00 }	Grade VII
11:00-11:30 }	

III. THE WORK OF THE DIRECTOR OF MUSIC

A teacher of music for the entire school is employed. She is a teacher of music in the public schools and carries on practically the same methods in use in the public schools. For the music period the school is divided into two sections. Grades kindergarten, I, II, and III, come into the church auditorium for the music period immediately after the assembly. Grades IV, V, VI, VII, VIII, and high school come into the church auditorium immediately following. Twenty minutes are set aside for this period each day.

The following hymns taken from Augustine Smith's *Hymnal for American Youth* (Century Co.) have been found quite satisfactory in our school.

Lead On, O King Eternal
 Fling Out The Banner
 Savior, Again To Thy Dear Name
 Jesus Shall Reign Where'er The Sun
 Hosanna, Loud Hosanna
 We Would See Jesus
 Savior, Like A Shepherd Lead Us
 How Firm a Foundation
 The Lord Is My Shepherd
 I Would Be True
 God of Our Fathers, Known of Old

It may perhaps be important to state that the following Calls to Worship are used by the various grades at the period of worship.

High School:

Praise ye Jehovah
 Praise God in His sanctuary
 Praise Him in the firmament of His power.
 Praise Him for His mighty acts,
 Praise Him according to His excellent greatness
 Let everything that hath breath praise Jehovah
 Praise ye Jehovah.

Ps. 150:1, 2, 6

Eighth Grade:

I will bless the Lord at all times;
 His praise shall continually be in my mouth.
 O magnify the Lord with me,
 And let us exalt His name together.

HUGH HARTSHORNE, *Manual for Training in Worship*

Seventh Grade:

O give thanks unto the Lord; call upon His name;
 Make known His deeds among the people;
 Talk ye of His wondrous works,
 Glory ye in His holy name.

HUGH HARTSHORNE, *Manual for Training in Worship*

Sixth Grade:

Let the people praise Thee, O God,
 Let all the people praise Thee,
 O worship the Lord in the beauty of holiness,
 Let us exalt His name together.

Ps. 67:3

Fifth Grade:

O go your way into His gates with thanksgiving, and
into His courts with praise.

Be thankful unto Him, and speak good of His name.

For the Lord is good; His kindness endureth forever,

And His faithfulness unto all generations.

HUGH HARTSHORNE, *Manual for Training in Worship*

Fourth Grade:

O worship the Lord in the beauty of holiness.

Enter into His gates with thanksgiving, and into

His courts with praise.

HUGH HARTSHORNE, *Manual for Training in Worship*

Third Grade:

Grace be unto you, and peace from God our Father,
and from the Lord Jesus Christ.

HUGH HARTSHORNE, *Manual for Training in Worship*

The benedictions chanted by the school are here-
with presented:

The Lord bless us and keep us,

The Lord make His face shine upon us

and be gracious unto us,

The Lord lift up His countenance upon us

and give us peace.

Saviour, again to Thy dear name we raise

With one accord our parting hymn of praise;

We stand to bless Thee ere our worship cease;

Then, lowly kneeling, wait Thy word of peace.

The following is an outline of the music period as
submitted by the director.

We have two periods of intensive study of hymns. In the first period we have the little folks, from the kindergarten through the third grade. The children from the fourth grade through the high school meet together the second period. The methods used in these two periods differ considerably, but certain conditions must exist in both.

In the first place there must be a pleasant atmosphere, and a happy relationship between teacher and pupil. The emotions have so much to do with singing that it is very important to keep in a happy frame of mind. Children, or even grown-ups do not feel like singing when they are forced or scolded into it. The desire to sing hymns does not need to be developed, as children naturally love to sing. Difficulties arise when the teacher has been careless. Perhaps she has drilled too long on a difficulty, or has not watched physical conditions and remedied them.

It is necessary that the children be seated comfortably, that the air be good, and that the light comes in the right direction. We use our church auditorium and the children sit some distance apart in the pews. The feet of the little folks do not touch the floor, so it is necessary to have them stand frequently to rest themselves.

The position of the children must be watched. They must sit or stand "tall," with chests high, shoulders, back, while singing. We do not say much about "breathing" but emphasize phrasing, and the breathing takes care of itself. We insist on a clear, light, floating head-tone, and clear enunciation. The rhythm must be faultless; we watch particularly that phrases are not broken,



The Assembly of the School

In the church sanctuary for the period of worship. The small Christian flag carried by each class indicates a perfect attendance for the day. In this instance the attendance for the whole school was perfect—100 per cent. of the enrollment being present. The average percentage of attendance for the year was 95.

or that the last notes of phrases are not slighted. We must get into the spirit of the hymn, being careful of the interpretation.

Young children learn these things largely by imitation. It follows that the teacher must supply a good model for them. She must sing for them in her best style, watching the foregoing points and being very careful to use light head-tones, and never heavy, throaty ones. Her voice must sound as much like a child's as is possible; the enunciation clear and the phrasing correct.

A lesson for little folks would proceed as follows:

First, we have a few moments of relaxation, using tone or eurythmic exercises that appeal to the child's imagination or his instinct to play. For instance, instead of telling him to breathe, we allow him to "smell" a lovely pink rose; instead of having him sing vowels for a tone drill, we let him be the wind, or church bell, etc. Then we have the children sit in the correct position for singing. The teacher then sings the new hymn to be taught; then she talks a little about it, telling a few interesting facts but being careful not to take away the interest from the hymn itself. Then the hymn must be sung phrase-wise; i.e., the teacher sings a phrase, and the children imitate it. Combine two phrases and the children imitate. If there are difficult words or hard intervals, see that they are correct. After the first verse has been sung phrase-wise, the teacher should sing the entire stanza; then allow the children to sing it with as little help as possible. It is not well to play the accompaniment while the children are first learning the hymn, as it

confuses them. The piano is a great help, however, facilitating the learning, if the melody is played. As soon as the hymn is learned, the accompaniment should be used. Do not drill too much on the first presentation of a hymn. Leave that for subsequent lessons, when you pay greater attention to details.

The lesson should close with the singing of a familiar hymn for the aesthetic pleasure, and for the necessary review. Sometimes, it is wise to pick a group or perhaps an individual to sing this song, in order to stimulate interest.

The older children use the hymnals. As the song is sung by the teacher, they follow the words in the book. They sing by phrases also, until the hymn is learned. Sometimes we sing the hymn with a neutral syllable, as "loo" to unify tones. We watch the tone quality and the rhythm and drill on hard intervals or words. At the second lesson, start memorizing the words, phrase by phrase. Sometimes it is interesting to divide the class in two parts: Part I sings first phrase, Part II the second, etc. This makes the children alert and more careful of the words.

We found that the children enjoyed part-singing very much, and did it quite well. We sang a hymn, "The Lord Is My Shepherd" to the tune "Forsaken" in two parts, sometimes using the entire section, and sometimes picked voices.

We also picked sixteen boys from grades IV, V, and VI for a boys' choir. They sang the earliest of Christian hymns, "Shepherd of Tender Youth," with the music by Jessie L. Gaynor, found in the *Laurel Music Reader*.

CHAPTER III

THE PERIOD OF BIBLE STUDY

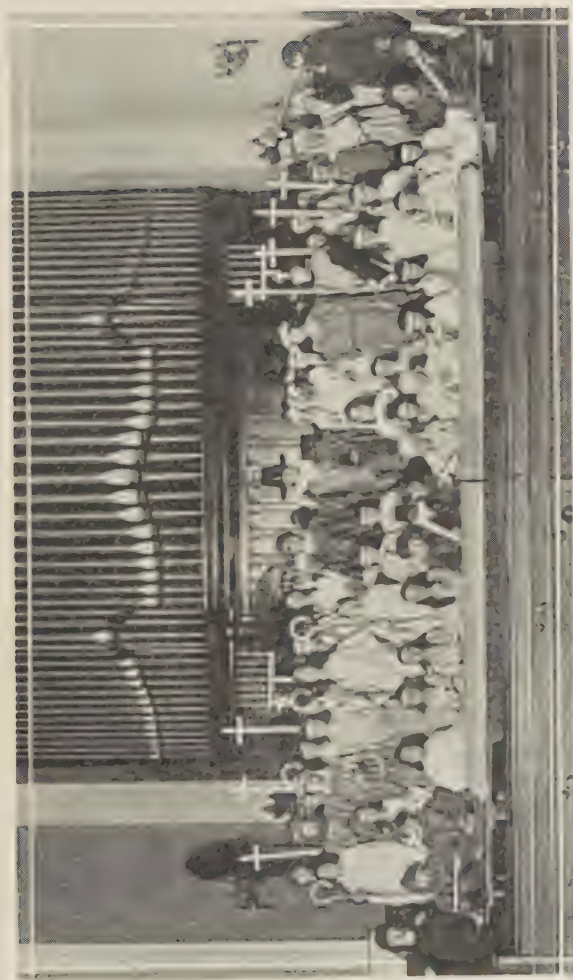
The Bible holds a foremost place in our curriculum. The first period each morning is given over to an hour of Bible study in every grade.

Religion, we believe, can be taught. Jesus expected us to teach it. The experience of the race has been that the Bible is the foremost textbook of religion known to Christendom. As such we strive to make the most of it.

In the eighth grade an attempt is made to give the pupil an adequate appreciation and understanding of the origin and nature of the Bible itself. For this purpose the first hour (the period for Bible study) is given over to a study of Harold B. Hunting's, *The Story of Our Bible* (Scribners).

In presenting an outline of our work during the period for Bible study the aim has been to present a typical Bible story (for each grade above II) as told by the pupil at a regular class period. Our method is to have the teacher outline the story first, after which the pupils, with the aid of the Bible and liberal discussion led by the teacher, prepare themselves to give the class their version of the story. It has been called the oral reproduction story-telling method. The pupils then outline the story in their notebooks and paste in the picture suitable to that story.

In the higher grades the discussion overshadows the



"The Pilgrim and the Book" by Percy MacKaye

Presented by seventy-five pupils of the Summer School of Religious Education, First Lutheran Church, Dayton, Ohio (session of 1920), in celebration of the tercentenary of the landing of the Pilgrims.

rest of the work. Not infrequently a single story will provoke discussion lasting over a considerable number of days. It is perhaps not out of place to remark that the teachers have set for themselves the definite aim of stimulating real thinking and avoiding anything that savors of mere "practice thinking." The pupils' questions and opinions are honored and treated with the greatest respect. In no instance does the teacher try to force a conclusion.

The danger that always besets us is that of trying to crowd too many stories into any given week. A story a day is too full a schedule to permit that sense of leisure which so stimulates spontaneous question asking. Three stories a week is quite satisfactory.

A word about the source material ought be added. We have used Mutch, "Graded Bible Stories" (Doran) for the major part of our work. It has the decided advantage of furnishing the teacher many helpful suggestions in the use of the biblical material, without at the same time relieving the teacher of the necessity to present the story in an original and attractive form. This series, however, leaves much to be desired. We are far from satisfied with the results that we have attained in our Bible work.

A survey of the various courses of Bible study that are offered by the publishing houses leaves the impression that no single course has yet been designed which is adequate to meet our modern needs in religious education in the use of biblical material. The Constructive Study Series of the University of Chicago Press, in certain phases of its work, is spectacularly brilliant and ade-

quate. We have used Burgess, *Life of Christ*, and Atkinson, *Paul of Tarsus*, with the greatest satisfaction. We have never seen anything equal to them. In the lower grades the material seems to be too advanced for the grade for which it is offered. In the main the criticism that Betts offers in his *The Curriculum of Religious Education*, of the various courses of study, seems sound in the light of our own experience. It is to be hoped that more serious attention will be given to the preparing of an adequate curriculum of Bible study for schools such as ours. The average church still clings fondly to the Bible as a source book for religious education and will not be too quickly persuaded to adopt a program of religious education that does not give a very large place to the Bible. The average worker with plain people will continue to search for adequate help in this field. I rather suspect that William Lyon Phelps is right when he says,

Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York.

The following listing by grades includes, first, a list of stories used during the four weeks' session of the school, together with reference to the source material; second, a typical story; third, a list of pictures, by number and publishing house, suitable to the particular story. The typical stories are pupils' reproductions as told at the assembly period and reported stenographically or as found in the pupils' notebooks. It should be especially noted that these stories are reproduced exactly as the pupils told them. They thus serve as a criterion of the results secured. Obviously there are no stories available under Grade III.

KINDERGARTEN

The stories used in the Kindergarten are taken entirely from the very adequate book by Mary W. Rankin, *A Course for Beginners in Religious Education* (Scribners). The following stories were actually used during the last session of the school.

A Mother Hiding Her Baby
 A Little Maid Helping Her Master
 A Little Boy Helping Jesus
 A Mother and Her Little Boy
 Samuel Helping in God's House
 Widow's Mite
 The Good Shepherd
 David the Shepherd Boy
 David and the Giant Goliath
 Angel's Message
 Baby Jesus
 Visit of the Wise Men
 Christmas Bells

Jesus Loving Little Children
 David and Jonathan
 A True Friend

Suitable pictures are not difficult to find. "The International Graded Lessons," years one and two, furnish an abundant supply.

It may be to the point to add that we accept children for the kindergarten that are four and a half years of age. Inasmuch as our grading follows the public-school grading, the pupil being in the grade in our summer school in which he was in the public school during the year just ended, it is necessary that a child of four and a half come to kindergarten for two sessions of the school. We have found this very satisfactory.

GRADE I

BIBLE STORIES BASED ON MUTCH "GRADED BIBLE STORIES"

Vol. I (Doran)

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
The Man with 100 Sheep	Luke 15:3-4	Perry 505
The Lost Sheep	Luke 15:3-7	Perry 1100 <i>B</i>
The Shepherd's Voice	John 10:1-6	Perry 505
The Good Shepherd	John 10:7-15	Perry 810
David the Shepherd Lad	I Sam. 16:10-13	Perry 3566
The Baby Moses	Exod. 2:1-4	Perry 6929
The Babe of Bethlehem	Luke 2:1-7	Perry 367
The Song of the Angels	Luke 2:8-14	Perry 797 <i>C</i>
Visit of the Shepherds	Luke 2:15-20	Perry 620
Visit of Wise Men	Matt. 2:1-12	Perry 797 <i>D</i>

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
Birds and the Flood	Gen. 8:6-12	Perry 3050
Elijah Fed by the Ravens	I Kings 17:1-7	
Jesus and the Children	Mark 10:13-16	
	Luke 18:15-17	Perry 797L
A Boy's Lunch Basket	John 6:1-14	Perry 684
Ishmael and Hagar	Gen. 21:8-21	Perry 3562
Samuel and Hannah	I Sam. 1:2	Perry 866

GRADE II

BIBLE STORIES

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
Rebekah Was Kind to a Servant	Gen. 24 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 360
Elisha	II Kings 4:8-11 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 660-62
Abraham Entertaining the Three Strangers	Gen. 18:1-8 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 562
The Poor Widow's Gift	Mark 12:38-44 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 127

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUS- TRATING STORY
Solomon Building a House of God	I Kings 5 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 384
Thankful Leper	Luke 17:11-19 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 688
The Lost Piece of Money	Luke 15:8-10 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 93
One Who Got More Than He Prayed For	Acts 3:1-10 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 282
Peter Delivered from Prison	Acts 12:1-9 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 600-601
The Good Samari- tan	Luke 10:29-37 Mutch, "Graded Bible Stories" Vol. II (Doran)	Wilde 466
The Baby in the Manger	Baker, <i>The Bible in</i> Wilde 13 <i>Graded Story</i> (Abing- don Press)	
The Shepherd and the Angels	Baker, <i>The Bible in</i> Wilde 10 <i>Graded Story</i> (Abing- don Press)	

GRADE III

BIBLE STORIES

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
Jacob and Esau	Gen. 25:27-34 Mutch, "Graded Bible Stories" Vol. III (Doran)	Perry 685H
The Wayward Son	Luke 15:11-24 Mutch, "Graded Bible Stories" Vol. III (Doran)	Perry 1100
Moses and Aaron	Exod. 4:10-16 Mutch, "Graded Bible Stories" Vol. III (Doran)	
David's Care for His Parents	I Sam. 21:10; 22:1-5 Mutch, "Graded Bible Stories" Vol. III (Doran)	
The Boyhood of Jesus	Marshall, <i>Happy Half Hours with the Bible</i>	Perry 3171
Christ among the Doctors	Luke 2:39-52 Mutch, "Graded Bible Stories" Vol. III (Doran)	Perry 3591
Jesus' Care for Children	Matt. 19:13, 14, 15	Perry 3571
Jesus and the Woman of Samaria	John 4:1-15 Mutch, "Graded Bible Stories" Vol. III (Doran)	

GRADE III

DAVID'S CARE FOR HIS PARENTS

A. Teacher's aim

To instil in pupils thoughtfulness and kindness toward their parents, and to cause an increased respect for them.

B. Procedure

I. Questions which bring out statements such as

- a) Kindness and affection of parents toward their children shown by
 - 1. Work of parents in providing food, clothing, and shelter
 - 2. Care which parents take to shield their children from danger
- b) Children can repay their parents by
 - 1. Being loving and kind
 - 2. Helping them at all times
 - 3. By caring for them as they grow older

II. David's care for his aged parents

- a) Aim is to show how David's first thought was about his aged parents because they had cared for him and loved him as a child

C. Conclusion

- I. Do you think David thought he could take care of his parents without any help?
- II. What sentence in our story tells that David depended upon God?
- III. Why did David trust in God?
- IV. When our parents become old as David's did, what can we do for them? Will we help them cheerfully or will we be cross to them?

DAVID'S CARE FOR HIS PARENTS

David was a young, strong boy. He lived in the palace of King Saul. He had helped King Saul very much when he was fighting his enemies. He was so strong and so brave that all the people liked him, and King Saul was afraid that David would be made king after him, instead of his own son. David knew that King Saul was beginning to be angry with him so he thought he would leave the palace. There weren't very many places where he could hide, so he stayed in a large cave. A great many friends stayed with him, and others who had been wronged in the city came and joined him in this great cave. David finally had with him four hundred men, and he was the leader.

David soon heard that there was to be a war in that country. He was afraid for his mother and father who were living in Bethlehem. He knew that his parents were in great danger, and his first thought now was to see that his parents were put in a place of safety. They had always taken care of him, and now he must take care of them. There weren't many places where he could take his parents, because he was afraid they would be discovered. But the king of Moab, who was king in a land of peace, said David might bring his parents there. So David got his parents and took them to the king and said, "I pray that I may let my parents stay with thee, until I see what God will do for me." So his parents remained with the king of Moab until David was able to take care of them himself.

(Told by a boy eight years old.)

During the last week of school the third graders were asked to write out briefly the one Bible story that appealed to them most. This story was selected by a majority of the class. One lad in stating why the story

appealed to him said, "I liked this story because David does care for his parents, and because David went to war." Further comment is unnecessary.

GRADE IV

BIBLE STORIES BASED ON MUTCH "GRADED BIBLE STORIES"

Vol. IV (Doran)

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
Joseph and His Brothers	Gen. 37:12-28	Wilde 368
David and His Brothers	I. Sam. 17:17-30	Wilde 475
David and Jonathan	I Sam. 18:1-4; 19:1-7	Wilde 478
Mary and Martha	Luke 10:38-42	
Andrew and Simon	John 1:35-42	Wilde 46
The First Four Disciples	Matt. 4:18-22	Wilde 47
Our Elder Brother	Matt. 12:46-50 John 20:17	Wilde 161
The Two Builders	Luke 6:27-49 Matt. 7:24-27	Wilde 654
Love for Things Lost	Luke 15:1-10	Wilde 103
Seed in the Soil	Luke 8:4-15 Matt. 13	Wilde 544
Jephtha's Daughter	Judg. 11:29-40	

THE FIRST EASTER

A. Aim: To tell the beautiful story of the resurrection: that Jesus arose from the dead and that we also shall live after death.

B. Discussion:

How do you suppose Jesus' friends felt when they saw him crucified?

What had Jesus told people about his death?

Whom did the rulers send to the sepulchre? Why?

What happened?

Were the soldiers frightened? Jesus' friends wanted to do all they could for him, so they went to the tomb very early on the third day.

Follow with the story

C. Conclusions stressed:

1. Jesus turned their sorrow into joy when he appeared to his friends.
2. He appeared to his disciples and again told them to preach the gospel to all nations.
3. The story shows us that we must not be afraid of death.

THE FIRST EASTER

I am going to tell you the story of the first Easter morning. All the friends of Jesus were sad because they had seen their beloved master die on the cross. They had taken his body and lovingly wrapped linen cloths about it and then laid it in a cave in a garden. In front of the cave a great rock was rolled, and around it stood soldiers who had been sent by the wicked men who had killed Jesus, because they did not want his body taken away by his friends. All that night the soldiers watched and all the next day and the second night they were still watching, but just as it was beginning to get a little light, there was a noise and a shaking of the ground as a beautiful angel from heaven came down and rolled the stone away. His face was as bright as lightning and his garments were as white as snow. The soldiers shook with fear and ran away. As they ran out one of the gates in

the garden some women were coming in another gate, walking slowly and sorrowfully. They were friends of Jesus and were bringing fresh linen and sweet spices to put around his body. As they walked they talked in low sad voices. Jesus had died, they would never see him again they thought, and their hearts were filled with grief. They were wondering how they could roll the stone away from the cave, and raise the dead body of their master. It was still early morning and there was a faint streak of light in the sky, although the garden was still in darkness. But what was that bright shining light in front of the cave? The women hurried forward, and what did they see? The stone had been rolled back, and by the rock stood a wondrous angel. The cave was empty, and the women were frightened. They could not understand what had happened. But the angel said, "Be not afraid, ye seek Jesus, who hung upon the cross. He is not here; he has risen. Go your way, tell his disciples he goeth before you and ye shall see him as he said unto you."

O how happy those women must have been. Hurrying on they told the disciples the Lord was alive. But the disciples could not believe that the wondrous news was true.

Another friend of Jesus' came to that garden. Her name was Mary and she had loved Jesus with all her heart because he had been very good to her in making her life, which had been black and bad, sweet and good. She came to the cave alone and the stone was rolled back and stooping down she looked in. The body of Jesus was gone and sitting there were two angels in white, one at the head and one at the foot of the place where the body had lain. They were beautiful but she hardly noticed them, her heart was so full of sorrow. Then the angel said, "Woman, why weepest thou?" and she answered, "Because they have taken my Lord, and I know not where they have laid him." Then she turned back and saw a man standing near her in the garden. Her eyes were

so full of tears she could not see him plainly, so she supposed he was the gardener. And he asked her the same question the angel had, "Why weepest thou?" And she answered him, "Sir, if thou hast borne him hence, tell me where thou hast laid him." And the man said in a voice she knew and loved better than any voice on earth, "Mary." Do you know who it was? It was Jesus. And when she heard his voice she turned and knelt at his feet and cried for joy, "Master."

And Jesus went to his disciples one by one, or two or three together, and at last they all knew that Jesus was risen from the dead—that he was alive. And they learned what we must learn and never forget; that Jesus arose from the dead, and that we and all whom we love shall arise also. And sometimes when we go to bed at night and it is dark and stormy, and we feel tired and a little lonesome, and when we get up in the morning the sky is blue and the sun is shining—that is the way dying is; going to sleep when you are tired and waking up in heaven with Jesus. That is why Jesus came back that bright Easter morning, after he had died on the cross, to show us that death is nothing to be afraid of—it is just going to be with him.

(Told by a girl nine years old.)

GRADE V

BIBLE STORIES

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
Queen Esther	Esther 1-10 Mutch, "Graded Bible Stories" Vol. V (Doran)	Perry 4120

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
John the Baptist	John 1:19-34 Mutch, "Graded Bible Stories" Vol. V (Doran)	Wilde 43
Jesus in the Desert	Luke 4:1-13 Matt. 4:1-11 Mutch, "Graded Bible Stories" Vol. V (Doran)	
The Cruse of Ointment	Mark 14:3-9 Matt. 26:6-12 Mutch, "Graded Bible Stories" Vol. V (Doran)	Wilde 75
The King Comes to Jerusalem	Stewart, <i>The Shepherd of Us All</i> (Revell)	
The Last Supper	Stewart, <i>Tell Me a True Story</i> (Revell)	Wilde 130-33
Peter, the Unheroic	Matt. 26:30-75 Mutch, "Graded Bible Stories" Vol. V (Doran)	

THE COMING OF THE KING TO JERUSALEM

A. Aim: To show the humility of Christ.

B. Discussion:

How did kings dress?

In what did they ride?

How did they act?

Many people had heard of this king's coming to Jerusalem, but had never seen him. Children had heard

of his love and kindness and were eager to see him—to see how he was dressed and how he would come. . . .

(Follow with story which brings out a child's general conception of dress and mode of travel of kings and shows in comparison how Jesus came.)

- C. Conclusion: Jesus was so humble that even the little children knew him when he came.

THE COMING OF THE KING TO JERUSALEM

Once a great feast was held in Jerusalem and at the feast a rumor arose that Jesus was travelling along the road to Jerusalem. The news spread to Bethlehem and crowds of people flocked to meet him. Among them were many children who had never seen Jesus.

"Will he wear a sparkling crown and ride in a golden chariot?" asked one little girl.

"I think he will be a soldier king dressed in armor," answered a boy.

Just then some one cried, "There he is." The rider wore an armor. In his golden belt was a sword. His mouth was hard and cruel, and although he was dressed so beautifully and rode a prancing horse this could not be the king whom all men loved.

Again the cry was heard: "Here he comes." Up the road came a chariot driven by a man in glorious robes. He had two servants and from his girdle hung a pouch of gold. As the children pressed closely around his chariot he held his money bag closely as if they might steal it. The children said, "The Christ is not like that."

The crowd then saw a procession coming down the road. In the procession were fishermen, a rich young ruler who had once been blind, but now had his eyes fixed on some one in the center of the procession. Riding on an humble ass was Jesus. And when he drew near, the crowd and the children

were so joyful that they shouted "Hosannah." The men threw their cloaks before the animals as they shouted: "Hosannah, to the son of David." Some of the people threw palm branches in his path while others waved them and cried, "Hosannah, praise be to the King that cometh in the name of the Lord."

Some who hadn't heard the rumor of the coming of Jesus asked "Who is this?" and they answered, "This is Christ, the Prophet of Nazareth." They followed Jesus to the temple. Then many had to leave him and return to their homes. But some stayed in the city to be near him and to listen to him.

(Told by a girl ten years old.)

GRADE VI

BIBLE STORIES

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
An Old Time Pilgrim	Gen. 12:1-10 Mutch, "Graded Bible Stories" Vol. VI (Doran)	Wilde 561
A Friendly Neighbor	Gen. 13:14 Mutch, "Graded Bible Stories" Vol. VI (Doran)	
Settling a Dispute	Gen. 21:22-34 Mutch, "Graded Bible Stories" Vol. VI (Doran)	

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUSTRATING STORY
A Fortune Envied	Gen. 26:1-6, 12-14 Mutch, "Graded Bible Stories" Vol. VI (Doran)	
Deceiving an Old Man	Gen. 27 Mutch, "Graded Bible Stories" Vol. VI (Doran)	Wilde 364
The Fugitive	Gen. 28:32:3-21 Mutch, "Graded Bible Stories" Vol. VI (Doran)	Wilde 366
Who Shall be Master	Gen. 32:22-32; 33; 36:6-8 Mutch, "Graded Bible Stories" Vol. VI (Doran)	Wilde 706
The Dreams of Youth	Gen. 37:1-10 Mutch, "Graded Bible Stories" Vol. VI (Doran)	Wilde 368
Cleansing the Temple	<i>Young Folks Bible Library</i> , Vol. VI "The Wonderful Story of Jesus"	

JESUS CLEANSING THE TEMPLE

A. Teacher's Aim:

To teach the pupils to recognize that much that is done in the name of religion is not true worship.

B. Pupil's Aim:

To learn to reverence God and to worship him.

C. Discussion:

How many boys and girls were in church last Sunday?

Why did we go?

What do we do there?

How should we show our reverence for and love to God?

D. Conclusion:

We should come to God's house to worship him and love him.

Many people pretend to worship him when they really are trying to profit just for themselves.

JESUS CLEANSING THE TEMPLE

The story I am going to tell this morning is about when Jesus first began his work. When Jesus left his mother in Capernaum and journeyed down to Jerusalem for the Pass-over, would you not like to have been with him, and would you not like to have heard what they said to him and his replies, and would you not like to have heard them sing songs around the fireplace in the evening? When Jesus went to Jerusalem he stayed at John's house, who they said had a very nice house there. He slept in the guest room, which is a tent on the housetop. As soon as possible the whole household went to the temple.

Can you picture twenty centuries ago, when the high priests let the money changers come into the temple when they came not for worship, but for profit. And they let the people come who sold sheep and goats and doves, and they did not come for worship either. And the money changers cheated the people. The reason money changers came to change money for the people was because the people coming from foreign lands had coin which was stamped with a

heathen stamp, and so they could not put their money into the temple. Because the people were cheated they were very angry and they cursed and shouted and swore in the house of God. When the morning service was called the priests blew their silver horns for the people to come for morning worship. The Levites took their places on either side of the altar which was ever burning to show the everlasting love of Jehovah. Behind this, suspended on the wall were rich gifts of gold and silver, and jewels, and in the center of this was a gold vine, on which were grapes, and which when the sun shone on it, dazzled the eyes. And more beautiful than all this was an embroidered cloth, behind which the priests went to light the incense on the altars. Often the priest would find a flaw in the offering brought to the sacrifice for Jehovah, and then they had to buy from the people that had things to sell in the temple, and the priests often made a profit themselves that way.

Then we leave this place and go out to see the golden gate which was made of brass, and while we examine the portals, the throng gets so great that we are nearly lifted off our feet. And into all this, Jesus came when but twelve years old, to ask questions of the priests, and now he came a learned man.

When he came into the temple there was a hush over the whole temple, and the love note of the dove could be heard. But little by little the people forgot his presence, and went on as bad as ever. Jesus walked by stall after stall until he came to a place where a Levite was cheating some people. When the Levite saw him he gathered up an armful of money and tried to shiver and shrink away. In taking the money the table tipped over, and the money went scattering. Jesus put his hand over his heart as if a heavy burden had fallen there, and his face became seamed and scarred as if he had just left a bed of illness and agony, and his eyes filled too with

indignation, as we know they would if he loved his Father, and taking up a few cords that lay on the floor of the temple he raised them and said, "Take these things hence, make not my Father's House a house of merchandise." And with that he drove the people out of the temple, and the people drove the cattle before them. The people who had come to worship were glad.

(Told by a girl eleven years old.)

GRADE VII

BIBLE STORIES BASED ON MUTCH, "GRADED BIBLE STORIES"

Vol. VII (Doran)

STORY TITLE	SOURCE MATERIAL	PICTURE ILLUS- TRATING STORY
Abraham	Gen. 12:1-10; 13; 14; 21:22-34; 23; 26:1-6; 12-14	Wilde 561
Isaac	Gen. 26:26-33; 27; 28; 32:3-21	
Jacob	Gen. 32:22-32; 33; 36: 6-8; 35:1-7	Wilde 567, 366, 706
Joseph	Gen. 37; 39; 41; 42; 43; 44; 45; 46; 47; 50:15- 26	Wilde 569, 606, 375, 642
Moses	Exod. 1-3; 12-13; 15; 17; 19-20; 32-33 Deut. 5; 9; Num. 10:29-32; 12; 13; 14:22-24	Wilde 378, 380, 389, 404, 403

GRADE VII

TYPE LESSON—SECOND LESSON ON MOSES

Aims:

I. Leadership

a) Need at the time for a leader

b) Fitness of Moses

1. Reared in king's household and knew conditions there

2. Had the interest of his people at heart

(a) People were slow to respond to his leadership

3. Reluctance of people

Much time was spent on discussions relative to the needs of a leader. Present-day situations were considered also. These arguments brought us up to the time Moses went to the Pharaoh to ask him to set free the children of Israel.

c) Courage of Moses.

1. Courage was needed to enable this man to continue leading these people when they were not too willing to be led and when so many obstacles had to be overcome.

At all times we endeavored to interpret Moses and his problems by considering like problems of the present day.

" OUTLINE OF LESSON

I. Moses' birth

a) Hid in bulrushes

b) Reared in king's household

1. Mother was nurse

2. The king was educating the very one whom he had most feared—a leader for the Children of Israel

(a) Moses did not know yet that he was to be a leader

c) Moses interests himself in Children of Israel

1. Incident of the Egyptian smiting the Hebrew

(a) Moses begins to feel himself a leader

2. Incident of the two Hebrews striving together

(a) His killing of the Egyptian made known

d) Moses flees to land of Midian

1. He was not ready yet to lead Children of Israel

II. Need of leader for Children of Israel

a) Every group of people needs a leader

b) Israel's need

1. Someone to speak and act for them and deliver them from their hardships.

QUESTIONS ON LESSON

1. Name a leader of some organization of which you are a member.
2. Would this organization accomplish as much without him? Why?
3. Why did the Children of Israel need a leader?
4. What was the king's aim in killing the sons of the Israelites?
5. Was the king's aim realized by carrying out this mad rule?
6. Can you think of any unjust rule or order in which the aim has not been realized? Why?

LESSON PROCEDURE

This portion of the story was told in such a manner that the aims were stressed. An oral discussion followed based on questions asked. Some of the answers based on the questions were:

I. Some organizations mentioned were boy scouts, school, Bible school.

- II. These organizations could not accomplish as much without a leader. Reasons that one would naturally expect were given.
- III. The Children of Israel especially needed a leader for they were being imposed upon by the king of Egypt. Until they had a leader they would continue to be slaves. The pupils said that the laboring classes were working longer hours with less pay before the labor unions and organizations came into operation. In other words, their rights and interests were not considered.
- IV. The king's aim was to weaken and make less mighty the Children of Israel and stop the possibility of anyone rising to the help of the Israelites.
- V. His aim was not realized.
- VI. Some of the unjust rules or orders in which the aim has not been realized as pointed out by the children were
 - a) The king of England ruling that the people of England attend the established church of England
 - b) The tax on tea by England

GRADE VIII

The period of Bible study in Grade VIII is divided into two parts. The first two weeks are devoted to a study of the origin and making of the Bible. For this purpose Harold B. Hunting, *The Story of Our Bible* (Scribners), is used to very great advantage. The course has been in our curriculum in this grade for the last two years. It provokes a great deal of discussion of a very satisfactory sort. Our aim, of course, is to give the pupils an insight into the facts and personalities having to do with the making of the Bible.

The last two weeks are given over to a study and



The Baseball Team

During the summer a program of athletic activities is carried out under the direction of the director to the pastor. This program is optional with the pupils.

discussion of the problems suggested by Kent and Jenks, *The Making of a Nation* (Scribners). As an illustration of the teacher's procedure a typical outline of the discussion of the topic "The Criminal and His Relation to Society" is submitted. This lesson unit covers four class periods. As source material the teacher used in addition to *The Making of a Nation* Blackmar and Gillin, *Outlines of Sociology* (Macmillan).

LESSON UNIT

"THE CRIMINAL AND HIS RELATION TO SOCIETY"

I. Teacher's aim

1. To acquaint the children with conditions surrounding the criminal
2. To acquaint children with
 - a) Society's attitude toward criminals
 - b) Criminals' attitude toward society
3. To acquaint children with and interest them in methods of reformation

II. The criminal and his relation to society

1. The story of Cain—Gen. 4:1-16
 - a) Point of discussion
 - (a) Responsibility of society for acts of its members
2. Crime
 - a) Is an offense against the laws of the land
 - (a) Mild offense is a misdemeanor
 - (b) Serious offense is a crime
 - b) An act is not a crime until society pronounces it such by a formal law

c) Cost of crime

- (a) Only an approximate cost can be given
- (b) One investigation showed \$1,075,000.00
- (c) Influences tending to make a criminal
 - (1) Most criminals are made before they are 21 years old
 - (2) Causes
 - i) Wrong education
 - ii) Wrong environment
 - iii) Wrong associates
 - iv) Formation of wrong habits
 - v) Failure of parents to guide children in development of (1) self-control, (2) respect for self and others, (3) sense of social and civic obligation.

3. The criminals' attitude toward society

- a) Every criminal act is anti-social
- b) Has been said by man of experience with criminals
 - (a) Criminals do not feel remorse
 - (b) Criminals excuse crime
 - (c) Criminals will not acknowledge that the basis of all society is the recognition of rights of others
 - (d) Always sorry for being caught
 - (e) Criminals' excuses
 - (1) Society owes them a living
 - (2) God has sent certain evil desires upon them

4. Classes of criminals

- a) Instinctive
- b) Habitual

- c) Single offenders
- d) Accidental
- e) Political
- f) Occasional
- g) Criminals are classified in order to give proper punishments
- 5. The way society deals with the criminal
 - a) Must deal firmly and effectively
 - b) Legislation and administration
 - (a) To prevent further crime
 - (b) As a warning to others
 - c) The prevention and handling of crime
 - (a) Prevention is the best cure for crime
 - (b) Arouse parents to their responsibilities as parents
 - (c) Home, school, church and philanthropic agencies should remove temptations by
 - (1) Providing proper
 - i) Amusements
 - ii) Education
 - iii) Literature
 - (2) Working together in reform measures
 - d) Punishment
 - (a) Why is it necessary to punish?
 - (1) To protect society
 - (2) To prevent crime
 - (3) To reform criminals
 - (4) To show that society does not approve of criminal acts
 - e) Reformation
 - (a) Best time to reform is before crime has been committed

- (b) Educate toward independent manhood and keep people out of such institutions
- (c) Improve home conditions
- (d) Provide for an education that will help individuals meet the problems of life
- (e) Help create a desire for church and Sunday school and right living

At the conclusion of this discussion the pupils were asked to write essays on the criminal and his relation to society, stating particularly what change, if any, this discussion had made in their own attitude toward the criminal. These essays were in the main a filling out of the outline and did not display any exceptional originality. The reactions of the pupils, however, were very gratifying. Several quotations follow:

"I have gained a desire to help the criminal and give him better opportunity in life."

"I do not think criminals are as bad as some people think, for they have had bad companions, bad homes and bad education."

"Before studying the criminal I have always rather looked down upon the criminal but since we have studied the criminal, my attitude toward him has changed."

"My personal gain from this study has been that I am helped in my understanding of the criminal. I have learned the reasons for crime—the criminals' attitude toward society—the classes of criminals—the way society deals with the criminal—the criminals' punishment—and reformation."

"My attitude toward the criminal is that he cannot help sometimes being a criminal, but when he is a criminal by his own free will and is caught, he should not be killed or have a life sentence, but should be helped."

HIGH-SCHOOL GRADE

The high-school course of Bible study covers a period of two years. The first year is given to the life of Christ, the next to the life of Paul. It is our experience that high-school students come for the two years.

The teacher follows Burgess, *Life of Christ* (University of Chicago Press), quite faithfully in her presentation to the students. An elaborate outline is made by the pupils. On the basis of this outline the pupil writes "My Own Life of Christ." This is an enterprise that develops a great deal of interest and at times considerable originality.

As reference material the following books are used:

Burgess, *The Life of Christ* (University of Chicago Press)

King, *The Ethics of Jesus* (Macmillan)

Smith, *In the Days of His Flesh* (Doran)

Bruce, *The Training of the Twelve* (Hodder and Stoughton)

The pictures illustrating the stories are as follows:

Perry Pictures	802B	798E	797B	797C
	811	797D	797F	800
	797P	797K	797I	797N
	807	814	280	797U
	798F	831	797X	798
	798B	798D		

The following stories are stenographic reports of pupils' presentations at the assembly period.

JESUS' FIRST SERMON

I am going to tell you this morning about Jesus' first sermon. Jesus had been preaching, teaching and healing in the small towns and villages of Galilee, and especially along

the sea of Galilee and Capernaum. He had not visited his home town, Nazareth, to preach, but one day he decided that he would. I think that he returned with a great longing in his heart that the people there would understand his ideals for the Jewish nation, which was his nation.

On the Sabbath day he went to the synagogue. The rabbi, in accordance with the custom, asked him to address the congregation. The scripture that was appointed for the day was from Isaiah which said:

The Spirit of the Lord is upon me
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

Now the Galileans have a name for being very patriotic. They loved to hear about their prophets and the prophecies they had for them. So when Jesus started to preach they expected a fine patriotic sermon from him. And Jesus began, "To-day has this scripture been fulfilled in your ears." Not much of the sermon is recorded, but Jesus must have impressed all these people that his ideals for the country were the same as Isaiah's; and he had come to help and comfort and to bring good tidings to the poor, and most of all to bring in the Kingdom of God. These words which he spoke created awe and wonder in the minds of his audience. "And they all bare him witness and marvelled at the words of grace which proceeded out of his mouth."

But Jesus did not stop with telling his ideals, he made the people feel he was living them day by day, and would continue to do so. He told them that if they did not act upon the social ideals of the prophets, the promised blessing that was designed for them they would lose and another na-

tion would enter into it. At this part of the sermon, the effect was spoiled by Jesus. People loved to hear of themselves when Jesus spoke only of them, but when they knew that they would have to do something to obtain the promised blessing, their claims and praises turned to curses. But Jesus supported his words with scripture and told them of the time when there was a famine in Israel and Elijah, their prophet, did not go to the Israelites, but to Sidon to a widow. She received his blessing for her cruse of oil was never empty. Jesus also told them of another incident about their prophet, Elisha. And there were many lepers in Israel, but Elisha did not cleanse any of these, but turned away from the Jews and Galileans and cleansed the Syrian leper. He said they ignored the prophet, and other people, foreigners, had turned to the prophet and received the reward of helpfulness. At this the people were very angry and rose up and would have thrown him from the brow of a hill, but Jesus walked from the city unharmed. We do not know whether the personality of Jesus checked them, or whether their anger subsided before they reached the brow of the hill.

Are we like those Nazarenes, ever ready to hear the high ideals—but are we always ready to practice them?

JESUS' PRAYER LIFE

The first quality that makes for character and happiness is that of being poor in spirit; or as Jesus said it, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven."

By poor in spirit, I think he meant the humble feeling that you have a deep sense of spiritual deficiency and dependence upon God. That Jesus was dependent upon God there can be no doubt. How often do we remember, "He withdrew into the wilderness—often on a lonely mountain—to pray." This suggests an early habit of Jesus. With so many children in the family, and doubtless in a small

crowded home, privacy was almost impossible. But there was a hilltop in the back of the village where Jesus went to pray, and dreamed the dreams of youth. This helps us to understand Jesus' withdrawal into the wilderness after his baptism, and the realization of his Messiahship. Those days of planning his life work alone were days of temptations, and only by close communion with the Heavenly Father could those severe temptations be overcome.

Not long after we find Jesus carrying out his plans in Capernaum. It was the Sabbath day, and he was preaching and teaching in the synagogue, and in the evening he conversed at the homes of his friends, healing many of the multitudes in the doorway. Such a day must have started out with a prayer to God, and he must have felt his Heavenly Father very near him during the day. Yet before the break of the next day we find that he went out into the wilderness alone to pray.

Jesus taught and healed in Galilee, but he finally realized that the people were not understanding his message, but were merely amazed and interested because of the great miracles he had performed. So he decided the best thing to do would be to choose a small group of disciples, get them together and teach them by example what the kingdom of Heaven was to be. In order to choose wisely those who would of necessity be so close to him, he went to a mountain and prayed alone all night to God. These hours of communion were quite evident, although he did not say much about the duty of prayer to his disciples they gradually realized that this was his great source of power. They saw how prayer strengthened him and made a new man of him. Jesus' public preaching was a nerve-taxing work that would tire out the strongest physique. But in prayer he regained his poise, his spiritual insight, and power, and was ready for another trying day. He never could have stood the burden of trouble,

criticism of the Scribes and Pharisees and their persecution without the comfort and vigor he found in prayer. It was through this continual dependence upon God that the divine spirit flowed into his life.

Practically the same method is followed in the presentation of the life of Paul. The teacher uses Atkinson, *Paul of Tarsus* (University of Chicago Press), quite faithfully in the presentation of the story. An elaborate outline is again made by the pupils, on the basis of which they write their own account of the life and work of Paul. The pictures used to illustrate his life are those furnished by the University of Chicago Press for that purpose.

As reference material David Smith, *The Life and Letters of St. Paul* (Doran), is the chief source. Since this course was last offered, the brilliant story by Henry, *Paul Son of Kish* (University of Chicago Press), has been published, and next year when the life of Paul is again offered we will certainly use it. Nothing better has been published.

The following dramatization is a pupils' presentation of one of the dramatic moments in Paul's career.

This dramatization was prepared by pupils of the high-school class at the conclusion of a four weeks' course of study in the life, work, and letters of Paul. The problem of costume was given a secondary place by all the participants wearing long white robes (chiefly bed sheets) while the matter of stage setting was ignored entirely. The lines spoken were the sole vehicle with which to convey to the school the spirit and character of Paul—that and the skill in impersonation of the

actors themselves. Every member of the class took part in this, as indeed in all of our dramatizations.

PAUL BEFORE FELIX AND FESTUS

Written and dramatized by the high school, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

ACT I

PLACE: Castle grounds of Lysias

CHARACTERS: Paul, Chief Captain, Centurion, Paul's nephew, Felix, Ananias, Tertulius, Festus

(Enter PAUL while a great crowd is crying "Away with Him! Away with Him!")

PAUL *(to CHIEF CAPTAIN already present)*: May I say something unto thee?

CHIEF CAPTAIN: Dost thou know Greek? Art thou not then the Egyptian who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?

PAUL: I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; and I beseech thee, give me leave to speak unto the people.

(When he had received permission, PAUL beckons unto the people and speaks in Hebrew language saying: "Brethren and Fathers," etc., Acts 22:1-22.)

CROWD: Away with him! Away with him! Away with such a fellow from the earth for it is not fit that he should live.

CHIEF CAPTAIN: Bring him hither into the castle to be examined by scourging, that we may know for what cause they so shout against him.

(PAUL is bound with thongs.)

PAUL: Is it lawful for you to scourge a man that is a Roman and uncondemned?

CENTURION (*to CAPTAIN*): What art thou about to do, for this man is a Roman?

CAPTAIN (*to PAUL*): Tell me, art thou a Roman?

PAUL: Yea.

CAPTAIN: With a great sum obtained I this citizenship.

PAUL: But I am a Roman born.

(Thongs are removed. Exit PAUL with CAPTAIN.)

ACT II

PLACE: In Castle.

CHARACTERS: Captain, Paul's Nephew.

(Enter PAUL'S NEPHEW with centurion before Captain.)

CENTURION: Paul, the prisoner, called me unto him and asked me to bring this young man unto thee, who hath something to say to thee.

CAPTAIN: What is it that thou hast to tell me?

PAUL'S NEPHEW: The Jews have agreed to ask thee to bring down Paul tomorrow into the council, as though thou wouldst inquire somewhat more exactly concerning him. Do not thou, therefore, yield unto them, for there lie in wait for him of them more than forty men, who have bound themselves under a curse that they will neither eat nor drink till they have slain him; and are now ready looking for the promise from thee.

CAPTAIN: Go tell no man that thou hast signified these things to me.

(Exit NEPHEW)

CAPTAIN (*to the CENTURION*): Make ready two hundred soldiers to go as far as Caesarea, and horsemen, three score and ten, and spearmen two hundred, at the third hour of the night and provide beasts that they might set Paul thereon and bring him safe unto Felix, the governor.

(A letter is sent from Claudius Lysias to FELIX. Exit CENTURION followed by CAPTAIN.)

ACT III

PLACE: Castle of Felix.

CHARACTERS: Felix, Paul, Tertullus.

(Enter FELIX and sits on a throne. Enter PAUL and CENTURION. Centurion hands letter to FELIX. FELIX reads the letter from the scroll. Acts 23:26-31.)

FELIX: From what province art thou?

PAUL: I am a Jew, born of Tarsus of Cilicia, a citizen of no mean city.

FELIX: Keep him in Herod's praetorium.

(Five days later ANANIAS and elders come down to FELIX and with him TERTULLUS, an orator, who accuses PAUL.)

TERTULLUS: Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, most excellent Felix, we accept it in all ways and in all places with all thankfulness. But that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, a mover of insurrections among all the Jews throughout the world, and a ring leader of the sect of the Nazarenes: who, moreover, assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able by examining him thyself, to take knowledge of all these things whereof we accuse him.

PAUL: For as much as I know that thou has been of many years a judge unto this nation, I cheerfully make my defence: seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd nor in the synagogues, nor in the city. But there were certain Jews from Asia who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these

men themselves say what wrong doing they found when I stood before the council except it be for this one voice that I cried standing among them, "Touching the resurrection of the dead I am called in question before you this day."

FELIX: When Lysias, the Chief Captain, shall come down I will determine your matter.

(Exit PAUL, CENTURION, ANANIAS, TERTULLUS, FELIX, and accusers.)

ACT IV

TIME: Two years later.

PLACE: at Caesarea.

CHARACTERS: Festus, Centurion, Paul, first accuser, second accuser.

(Enter FESTUS and sits on a throne.)

FESTUS: *(To CENTURION)*: Go hither and bring Paul.

FIRST ACCUSER: This man hath spoken everywhere against the law of Moses.

SECOND ACCUSER: Moreover, he brought Greeks also into the Temple and defiled this holy place.

PAUL: Neither against the law of the Jews, nor against the temple, nor against Caesar have I sinned at all.

FESTUS: Wilt thou go up to Jerusalem and there be judged of these things before me?

PAUL: I am standing before Caesar, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong doer, and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me no man can give me up unto them. I appeal unto Caesar.

FESTUS: Thou hast appealed unto Caesar. Unto Caesar shalt thou go.

(Exit CENTURION, PAUL, and FESTUS.)

CHAPTER IV

THE PERIOD OF MISSION STUDY

"Idealization is the dynamic of moral conduct," Cope tells us. Morality is learned by example a great deal more than by precept. The child mind thinks in images and not in abstract principles. Wherefore we spend half an hour each day in our school, studying the life of some person who has distinguished himself or herself by actually living the ideals we are taught to cherish. We call it the period of mission study. Our characters are selected from the field of general humanitarian service. Our aim is to present the stories of the lives of these persons in the most vivid manner possible, without any attempt at preaching. The pupil depends entirely upon the teacher for the account of the life under discussion. The teacher aims to make very clear the motives as well as the deeds of the missionary hero, and invites questions that reveal the impression made upon the pupil.

The particular men and women selected for study are chosen from the fields of human relationships that will give to the pupil an appreciation of the problems of human life. In other words, when the sixth grade spends four weeks on David Livingstone and Booker T. Washington, it is of necessity plunged into the midst of the race problem. When the eighth grade investigates the life and work of Dr. Wilfred T. Grenfell, of the

Labrador, the pupils of necessity appreciate modern scientific ways of helping as more to be desired than a mere sentimentalism. When the high school spends two weeks on William Lloyd Garrison, it cannot escape gaining a sense of the significance of social reform, and the value of liberty and freedom of speech.

So far as it is possible we aim to combine our study of missionary heroes with our service day project. Each year sees special gifts made to the three missionary pastors of the First Lutheran Church by classes in the summer school who have been studying about the people in India and Japan. Dr. Grenfell has invariably received gifts from the eighth grade. Tuskegee Institute has received books and other gifts from the pupils studying the life of Booker T. Washington. The correspondence that is set up by such a process is in itself an interesting and helpful enterprise.

In attempting to illustrate the mission work, it seemed best to cite the sources of material and various specimen copies of the stories as written out in the notebooks of the various pupils.

KINDERGARTEN

MISSION STORIES

A. Scandlin, *Hans the Eskimo* (Silver Burdett & Co., New York City)

Mary Muller, *Little People of the Snow* (Flanagan Publishing Co., Chicago, Ill.)

Nature Stories:

Maud Lindsey, *More Mother Stories* (Milton Bradley Co., Springfield, Mass.)

GRADE I

MISSION STORIES

In the first grade part of the time set apart for mission study was given over to nature stories. The source material is *God's Wonder World*, by Cora Stanwood Cobb (The Beacon Press.)

Mission Stories:

E. B. McDonald, *Chandra in India* (Little, Brown & Co.)

Deming, *Indian Child Life* (F. A. Stokes Co.)

GRADE II

MISSION STORIES

Nature Stories:

Cora Stanwood Cobb, *God's Wonder World* (The Beacon Press)

Selections from Baker, *The Bible in Graded Story* (Abingdon Press)

Mission Stories:

Perkins, *Japanese Twins* (Houghton, Mifflin Co.)

GRADE III

MISSION STORIES

Floyd W. Lambertson, *Rules of the Game* (Abingdon Press)

GRADE III

THE STORY OF MOC

If someone has done you a wrong and you want to do something for revenge, then you would feel just like Moc did. One April morning, very early, he went out of his cabin to see if he had a fox in his trap. And when he got there he

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found neither fox nor trap. Suddenly he saw the footprint of Cohan, the storekeeper. He knew it was Cohan's print because he had a different print than any other man in town. Then he became angry, and heard a voice, and the voice said, "If thine enemy hunger, feed him; if he thirsteth, give him to drink, and in doing so thou shalt heap coals of fire upon his head."

Then Moc went home very sad. When he got home his mother wanted him to go to the store and get her some tea. When he got to the store he met Cohan and said, "Remember a good Indian never forgets."

And then Cohan said, "What do you want, half-breed?"

Moc at this insult became very angry for insulting him in this way, and for stealing his fox and trap. But he got his tea and went home so he would not be late for mission school. When he came home from mission school in the afternoon, he went down to go out and get his father's nets. When he was on the beach he heard screaming, and there was a crowd of women with Mrs. Cohan in the middle. He saw them pointing out to a dark figure in the sea. Moc knew that no young men were around, and the old men were afraid to risk their lives. So Moc rushed to his boat and rowed out. Then he pulled the dark figure in his boat and then rowed back. It took him about an hour to get to shore.

Then some men took him in a nearby house, and Moc recovered and was ready to leave, Cohan opened his eyes and said, "Why did you risk your life for somebody that had done you wrong?"

And Moc said, "Because I wanted to be a good Indian, and a good Indian always does good for evil. I have had my revenge."

(Told by a boy eight years old.)

GRADE IV

MISSION STORIES

“Hero Stories” (Junior Book for Work and Study Year II
Part I)

Mary Theodora Whitley, *Boys and Girls in Other Lands*
(Abingdon Press)

CLARA BARTON

I am going to tell you this morning about a little girl, Clara Barton. She was very timid while she was young, but she had an older brother named David, who tried to help her overcome this timidity. But while teaching her he fell through the top of a barn he was helping to build and became seriously injured. He was in bed for a long time, and she had to be his nurse, and she was shut up in the house so long that she became timid again. When he got well he started teaching her again not to be timid. After she had overcome most of this timidity she started to teach school.

While she was teaching school, the Civil War broke out. And she saw the soldiers coming into the city, and she thought, “If I can get the supplies out to the soldiers instead of them coming into the city, I think we could save many soldiers.” So she went about asking people to help her to start an association so they could have the supplies out on the battlefield for the soldiers. But the people thought it was foolish. At last she met with some people that would give her money, and she could buy some supplies. She bought some supplies and got some wagons and started to the battlefield. But the wagon of supplies was at the last. They camped every night, but one night they camped earlier than usual, about three in the afternoon, and the man said he would not drive on into the night. And Clara said, “You had

better drive on a little longer," and so they drove on further, and at last they came pretty near to the battlefield. She said to the man, "You better go right ahead of the other wagons because they need us very much on the battlefield." But the man said he wouldn't do it. She said, "If you don't, I will." Finally she persuaded him to go on. So while the other wagons camped for the night, the wagon of supplies went on, and finally they got to the battlefield. They were needed very much on the battlefield, and Clara cared for the wounded soldiers and wrote home to friends and relatives for the dying soldiers, and she did so much good that they called her the angel of the battlefield.

When peace was declared, she went to Europe, because she had not been well and she thought the trip would do her some good. When she was there France and Prussia were having a war. On the battlefield they had an association just like she wished to see. They had the supplies right there. Clara thought she was dreaming, and she had to pinch herself to see if she was awake. She saw how much good it did; the soldiers didn't have to go off the battlefield before they could be cared for.

So when peace was declared between France and Prussia she came back to the United States and asked the government to give her some money to start the Red Cross. They said it was a foolish thing to do, because there wasn't any war, and she said, "Well, war isn't the only thing. We could have the Red Cross for floods, cyclones and earthquakes." At last they thought it was a pretty good thing to do, so they gave her some money, and she started the Red Cross. It was very small, and had just a few people working for it, but it did a lot of good, and she said, "Well I thought it would be a pretty good thing to do." And it truly was. It was small then, but now we have a large association known all over the world, with many people working for it. And that is why we

look upon Clara Barton as being one of the greatest women of the earth.

(Told by a girl nine years old)

GRADE V

MISSION STORIES

The Life of John G. Paton, An Autobiography (Fleming Revell Co.)

Selections from L. W. Atkinson, *Paul of Tarsus* (University of Chicago Press)

Selections from Harold B. Hunting, *The Story of Our Bible* (Scribners)

JOHN G. PATON

The following story is a presentation by a pupil of the fifth grade, of a part of the life and work of John G. Paton, and was presented in the assembly period.

This morning you are going to hear about John G. Paton. He was born in Scotland about a hundred years ago. His parents were very religious people. His father always wanted to be a preacher, but because he couldn't be, he wanted his boys to be preachers. Three of them were. The one I am telling you about is the oldest. He left school when he was about twelve years old. He worked to go to the Dumfries Academy. He had to work for his education. When he grew to be a man he went to Glasgow to do mission work there. He had no place to hold his meetings so he held them in the street. Some of the merchants objected to this. They said he spoiled their trade, and told the police about it. But the police thought it was a good thing. After that the merchants came and listened to his sermons. He also taught school in Glasgow. One day a boy did not behave very well, so Mr. Paton gave him a good paddling. After that he only

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had to be kind to his pupils. He stayed in Glasgow about one and a half years. Then he went to some Islands in the Pacific Ocean to tell the savages about Jesus. He got many of them to believe in Christ through his kindness and love.

A terrible fever had come along to these people in the islands. They thought that Mr. Paton had caused this through his preaching. One day as he was going from hut to hut helping the children, a native slipped up behind him with a killing club, and was going to kill him, when Mr. Paton noticed this in time to save his life. He went back with this savage to his hut and gave him some medicine for his sick child. This savage also believed Mr. Paton had caused the sickness through his preaching. It must have been very hard to be kind to this savage who had tried to kill him, but he was. He did many more things for these people, but I have no more time to tell you.

I like this story because he gave his life to helping others. Perhaps this was his motto:

Others, Lord, yes, others,
May this my motto be,
Help me to live for others,
That I may live like Thee.

(Told by a boy ten years old.)

GRADE VI

MISSION STORIES

Blaikie, *Life of David Livingstone* (Fleming H. Revell Co.)

Rev. J. E. Chambliss, *Life and Labors of Livingstone* (Hubbard Bros.)

Booker T. Washington, *Up from Slavery* (Doubleday, Page & Co.)

"Who Is My Neighbor," in *In the Vanguard of a Race*.

This dramatization was the outgrowth of a two weeks' course in the life of David Livingstone. Naturally every boy in the class wanted to be Livingstone. Skill in execution was to be the sole test. The issue finally lay between two boys. It was difficult for the class to decide which one to choose. Finally one of the boys in the competition himself insisted that he retire and take a lesser part because in his opinion the other boy "did so much better." That in itself was a character-forming experience of real value.

This dramatization was presented at a regular hour of Sunday morning worship of the congregation which was given over to the Summer School of Religious Education.

IN THE FATHER'S SERVICE

(the title chosen by the pupils for a dramatization of the life of David Livingstone.) Written and dramatized by Grade VI, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

ACT I

PLACE: In the Livingstone room at the home of the Webbs.

TIME: Just before Livingstone's third expedition to Africa.

CHARACTERS: Agnes Livingstone, Mrs. Livingstone (David Livingstone's mother), Mrs. Webb, Dr. Moffat, Mrs. Moffat, David Livingstone, Mr. Webb.

(There are two right entrances: one up-stage, one down-stage. The left entrance is down-stage. A table right-center. Three chairs around the table: one behind it, one to the left and one to the right. A chair left-center.)



"In the Father's Service"
This sixth-grade group dramatized the meeting of Livingstone and Stanley together with liberal portions of the life of Livingstone.

(AGNES pushes MRS. LIVINGSTONE into the room in a wheel-chair which she places down-left. She arranges the pillows.)

AGNES: Are you comfortable now, grandmother?

(AGNES sits left-center.)

MRS. LIVINGSTONE: Yes, Agnes, quite. Thank you.

AGNES: When do you think father will be back?

MRS. LIVINGSTONE: I don't know, I'm sure. I wish he would plan to stay here instead of returning to Africa. I may never see him again.

AGNES: Oh, I want him to go back. His work isn't completed and he wants to go back so much!

MRS. LIVINGSTONE: How like your father you are!

(MRS. WEBB enters down-right with a plate of cake.)

MRS. WEBB: O, hasn't Dr. Livingstone arrived yet?

AGNES: No, not yet.

MRS. WEBB: I brought this cake in for him. You know he is so busy writing his book about the slave trade that he even forgets to eat. (*To Agnes.*) Won't you have some?

AGNES: No, thank you. Let us save it for father.

MRS. WEBB: And won't you have some?

(MRS. LIVINGSTONE shakes her head.)

[*There is a knock at the door (up-right).*]

MRS. WEBB: Agnes, you may go to the door.

(MRS. WEBB goes to the chair behind the table, while AGNES admits DR. and MRS. MOFFAT up-right.)

AGNES: O Grandmother and Grandfather Moffat, I'm so glad you have come.

(*They exchange salutations after which DR. MOFFAT silently greets MRS. LIVINGSTONE and MRS. WEBB.*)

MRS. MOFFAT: (*To Agnes.*) Has your father decided to return to Africa?

AGNES: He wants to, but he hasn't found anyone to support him.

MRS. MOFFAT: Will you go along if he does go?

AGNES: I should like to very much, but I must finish school.

(MRS. MOFFAT greets MRS. LIVINGSTONE and MRS. WEBB.)

(MRS. MOFFAT sits on chair to the left of table which AGNES has made ready for her. DR. MOFFAT sits on the chair to the right of the table.)

DR. MOFFAT: Your father is a great man. There are few who are so unselfish and kind as he.

(AGNES tells the story of the loss of all their water supply on the Kalahari desert.)

MRS. MOFFAT: He had great courage too.

DR. MOFFAT: Yes, I shall never forget the time that he was nearly killed by a lion.

(AGNES finished the story of the lion.)

DR. MOFFAT: What determination he must have to think of returning to Africa again!

(MRS. LIVINGSTONE tells the story of his childhood when he was punished for a wrongdoing by his father, and he took his punishment like a man.)

MRS. MOFFAT: David Livingstone is truly a great man.

(The door up-right opens and DR. LIVINGSTONE appears.)

MRS. WEBB: Oh, here is Dr. Livingstone now.

(All except MRS. LIVINGSTONE rises when LIVINGSTONE enters.)

LIVINGSTONE: Good afternoon, Father Moffat. We weren't expecting you so soon.

DR. MOFFAT: We were anxious to hear of your plans.

LIVINGSTONE: Mother Moffat, it is good to have you here.

MRS. MOFFAT: Are you going back to Africa, David?

LIVINGSTONE: I am not sure yet. I am looking for definite news in the afternoon mail.

MRS. LIVINGSTONE: Son, can't you stay here with your family?

(LIVINGSTONE crosses the stage and stands beside his mother.)

LIVINGSTONE: No, no, mother. There is yet the slave trade.

(He tells of great numbers of slaves fastened by fork-like affairs.)

MRS. WEBB: It doesn't seem possible that such things are done to human beings!

LIVINGSTONE: (Tells of a village set fire by Arabian traders from which only a few natives escaped.) You may think I exaggerate, but from what I have seen of slavery, exaggeration is impossible.

(MR. WEBB enters from right with letters.)

MR. WEBB: Here is the mail, Doctor. There are some letters for you.

(LIVINGSTONE takes the letters and looks at them hurriedly.)

LIVINGSTONE: Excuse me, folks, while I read this letter. It may contain news for me.

(MR. WEBB has crossed the stage and stands near DR. MOFFAT.)

DR. MOFFAT: It is kind of you, Mr. Webb, to keep the Doctor and his family here with you.

MR. WEBB: We feel honored to entertain such a noble man in our home.

MR. LIVINGSTONE: Great news, folks. (Goes to center of stage.) I'm going back to Africa!

AGNES: Going back!

MRS. MOFFAT: Who is to support you?

LIVINGSTONE: I am to head an expedition sent out by the Royal Geographical Society to discover the sources of the Nile.

DR. MOFFAT: (Rising and advancing.) Congratulations,

David. I am glad you are going because I know that is what you want to do.

LIVINGSTONE: Thank you, father.

MRS. WEBB: But what has that to do with the slave trade?

LIVINGSTONE: Of course, I shall be a missionary first. But can't you see that if we can open Africa to commerce, slave trade will soon be unprofitable? The natives have been led into slave trade because of their desire for articles of European manufacture. If in return for these articles the natives can sell their cotton and coffee there will be no place for slave trade.

MRS. LIVINGSTONE: But David, your family! I should think you would prefer to stay with your children.

LIVINGSTONE: If I were to follow my own wishes, I should spend most of my time with my children; but the Heavenly Father calls me to regions beyond. In my case, mother, duty calls me back to Africa, and to Africa I must go.

MR. WEBB: You are the bravest man I know, Doctor.

LIVINGSTONE: I will go any time, any place, so long as it is forward.

DR. MOFFAT: Your book, which you are writing, will show the people the horrors of the slave trade.

LIVINGSTONE: Yes, yes, my book, I must finish it.

AGNES: We will help you, father. Mrs. Webb and I will help you copy your journals.

(MRS. WEBB rises to go. LIVINGSTONE and AGNES help MRS. LIVINGSTONE. They exit left.)

MR. WEBB: Dr. and Mrs. Moffat, may I show you our home? This is the house in which the poet Byron lived.

DR. MOFFAT: We should like very much to see it.

(They exit up-right.)

ACT II

SCENE I

PLACE: Africa—Manyuema.

TIME: Third Expedition.

CHARACTERS: Slave girl, David Livingstone, Susi, Chuma, Gardner, African trader, and Arabian Trader.

(The stage is empty. LIVINGSTONE enters down-right followed by SUSI, CHUMA, and GARDNER.)

LIVINGSTONE: If there is one thing I am determined to do, it is to crush the slave trade. But all my efforts seem useless. I have but opened Africa to the slave trader.

SUSI: We will help you, Doctor, in your work.

CHUMA: You have brought God to us.

GARDNER: Think, dear master, of how many of our people have accepted Jesus because you have taught them.

LIVINGSTONE: Yes, yes. You may be right after all. Surely God will help us as He has so often done before. Gardner, you had better go to the village and ask the chief for permission to pass through his territory.

GARDNER: Yes, master, I will go.

(He leaves down-left.)

LIVINGSTONE: I hope he lets us pass through, for I think I am near the sources of the Nile. If I can just hold out until I can find the Nile sources! I must go this way.

SUSI: To go back would be a hard journey.

LIVINGSTONE: Yes, because we have few supplies and no medicine at all.

(Enter ARABIAN TRADER and slaves from down-right. The slaves remain huddled in a group up-right.)

TRADER: *(Advancing.)* Greetings, friend.

LIVINGSTONE: Good afternoon. What can I do for you?

TRADER: I overheard you saying that you need supplies. I will gladly sell you some.

LIVINGSTONE: But I have no money with which to buy.

TRADER: You have men to sell. (*Pointing to Susi and Chuma.*)

LIVINGSTONE: What? I, sell my men! I will not sell a man though my life depend upon it. With God's help, I am trying to stamp out this miserable trade. No! No! I will not stoop to encourage it.

TRADER: You must be Livingstone about whom I have heard.

(*Enter GARDNER down-left, who prostrates himself before LIVINGSTONE.*)

GARDNER: Master, I will stay that you may go on.

LIVINGSTONE: Why, what do you mean?

GARDNER: The chieftain has promised to let you go through and will give you supplies in return for one of your men. I will stay.

LIVINGSTONE: No, no. Never.

GARDNER: But the chief threatens to kill us all if you do not agree.

LIVINGSTONE: Then if it is God's will that I die thus, so it must be.

ARABIAN TRADER: Though you and I are not of one religion, I admire and respect you. The great father of all is Allah. I cannot see you left alone, helpless and without food or medicines. Come along with me and I will take you safely through the country. You are a sick man. My servants will make a litter for you and they will carry you.

LIVINGSTONE: God has touched your heart. I have none of this earth's goods to pay you, the Heavenly Father sees your good deeds and will reward you.

ARABIAN TRADER: Let your men prepare your things, while I get ready to move on.

(*ARABIAN TRADER leaves with his slaves from down-right.*)

LIVINGSTONE: God hears our prayers. Surely the love of Christ can carry the missionary where the slave trade carries the trader.

(A slave girl enters from down-right.)

SLAVE GIRL: Save me! O, save me!

LIVINGSTONE: Surely I will help you. What is the trouble?

(AFRICAN TRADER approaches from down-right.)

SLAVE GIRL: Oh! Here they come. I will be sold as a slave!

(Slave girl hides behind Livingstone for protection.)

SUSI: I know that man, master. He is an African chief.

LIVINGSTONE: Perhaps you can talk to him. Tell him that it is wrong to sell this girl into slavery.

(SUSI goes to African trader and converses in a low tone. Conversation takes place up-right. It is inaudible.)

LIVINGSTONE: And now, my little girl. What has happened to you?

(SLAVE GIRL tells her story.)

(SUSI comes back to LIVINGSTONE.)

SUSI: Master, this man says that if we will strip this girl of her beads and trinkets and give them to him, we may have her.

LIVINGSTONE: Take her beads and give them to him.

(SUSI removes ornaments and hands them to man who leaves, admiring the bracelets and putting them on his arms.)

SUSI: I know some relatives of this girl, master. They live in the next village.

LIVINGSTONE: You need not fear, little girl. You shall be taken with us in safety to your home. Susi, watch that no harm comes to her. If my work should lead to the suppres-

sion of the slave trade I would esteem that a far greater feat than the discovery of all the sources of the Nile.

(All leave before LIVINGSTONE gives last sentence. Then LIVINGSTONE leaves down-right.)

ACT II

SCENE II

TIME: On the Third Expedition.

PLACE: Near Ujiji

CHARACTERS: Livingstone, Susi, Chuma, Stanley, and Cameron.

(The stage is empty except for a tree-stump or box near center. Note: The tree stump can be made by nailing bark on a properly shaped box.)

(LIVINGSTONE enters supported by SUSI and CHUMA.)

SUSI: Sit here, master, in the shade of the tree and rest.

LIVINGSTONE: I have been waiting for these for many long years. Thank God, He has not forgotten me. Ah, these letters. I must read them when alone.

STANLEY: Dr. Livingstone you are ill. What can we do for you?

LIVINGSTONE: Nothing. News from home and the sight of you are more than medicine to me. But come into my house to rest. I will read my letters while the men unpack. Then we can talk together.

(They exit down-left.) (CAMERON and STANLEY support LIVINGSTONE.)

ACT II

SCENE III

PLACE: Near Ujiji.

TIME: Four months later.

CHARACTERS: Livingstone, Stanley, Susi, Chuma.

(There is nothing on the stage. LIVINGSTONE and STANLEY enter arm in arm, from down-left.)

LIVINGSTONE: Stanley, these four months we have been together have been like a glimpse from home. You have been a great comfort to me. Now the time has come when we must say goodbye. I am sorry to see you go.

STANLEY: I am sorry to leave you. But, Doctor, need we part? Won't you come back with me? Your friends and family want you.

LIVINGSTONE: No, I should like to see my family and friends very much indeed; my children's letters affect me intensely, but I must not go home. I must finish my task.

STANLEY: But, Dr. Livingstone, think what you are giving up not to go back to England. All the world is waiting for you. You will be a famous man when you return.

LIVINGSTONE: Fame is nothing to one who is working in the Master's service. I am determined to crush the slave trade and bring Christianity to these black people, and my efforts are not yet complete.

STANLEY: But you have already opened Africa to the world. Others will follow where you have led.

LIVINGSTONE: Then it is not for me to stop now. No, no, Stanley, my mind is made up. Much as I would like to see my family, I feel that my life belongs to Africa. Come, here are my letters and my journal which I trust you to carry back to the outside world. If, through these discoveries, people are aroused and steps are taken to crush slavery I shall feel that that will have been my most important work, more vital than all my discoveries.

STANLEY: I am honored that you trust these to my care and will gladly take them with me.

LIVINGSTONE: Then I am sending with you my notes and observations as well as most of my instruments. See that they are given to the Royal Geographical Society, and do not

forget what you promised me yesterday: to send to me from Zanzibar, men upon whom I can depend.

STANLEY: I will do everything you wish. But I dread to leave. These days with you have been an inspiration to me, too.

LIVINGSTONE: But you must return to carry back my messages.

STANLEY: Yes, yes. Where are Susi and Chuma?

SUSI AND CHUMA: (*Running on stage from down-left.*) Here we are, master, here.

STANLEY: Men, you have been good friends to me during my stay here. But I am leaving in your care your great master. He has a pleasant voice and is kind. When did you ever see him lift his hand against an offender? When you were wicked, he did not speak to you in anger; he spoke to you in tones of sorrow. Now, will you promise me that you will follow him, do what he tells you, obey him in all things, and not desert him?

SUSI AND CHUMA: We will, we will, my master.

STANLEY: Now, my dear doctor, the best of friends must part. You have come far enough with me. If you are determined not to return with me, let me beg of you to turn back.

LIVINGSTONE: Well, I will say this to you: You have done what few men could do, far better than some great travelers I know. I am grateful to you for what you have done for me. God guide you safe home and bless you, my friend. Susi and Chuma, see that the master's things are ready.

(*SUSI and CHUMA leave down-left.*)

STANLEY: May God bring you safely back to us all, my dear friend. Farewell.

(*They shake hands.*)

LIVINGSTONE: Farewell.

(STANLEY *turns to go while LIVINGSTONE stands, watching him wistfully. STANLEY turns and waves a final farewell just before he exits down-left. LIVINGSTONE responds, then he turns and bows as though in prayer. Raising his head he says softly as he goes out*):

I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord which hath made heaven and earth. (*Pause*) My help cometh from the Lord.

(LIVINGSTONE *exits down-right.*)

EPILOGUE

Livingstone's death occurred several weeks after the departure of Stanley. Susi and Chuma were so grieved that they cut the heart out of Livingstone's body, and buried it beneath a tree, at the head of which they erected a little white cross. They wrapped Livingstone's body in a bolt of calico and carried it along on their shoulders. An African chieftain found out that they had Livingstone's body, and said he would take their lives if they did not bury the body there. So Susi and Chuma wrapped a stick in calico and buried it. During the night they escaped with Livingstone's body. As they neared the coast they came across an expedition headed by Oswald, Livingstone's son. The party wanted the body of Livingstone, but Susi and Chuma would not give it up until they had seen it buried in England. Many honors were bestowed upon them.

David Livingstone gave his life to teaching the Africans Christianity, and to stamping out the terrible slave trade. The nations of today are quarreling over Africa because of its wonderful products, and the Africans are not all Christianized.

Did David Livingstone open Africa to profiteering and strife? Yes, but he also opened it to more missionaries. I wonder if we here in America cannot do something to improve this great dark continent?

He climbed the steep ascent to Heaven,
Thru peril, toil and pain;
O God, to us may grace be given,
To follow in his train.

GRADE VII

MISSION STORIES

Basil Mathews, "St. Francis of Assisi," in *The Book of Missionary Heroes* (George H. Doran Co.)

Basil Mathews, "Story of Raymund Lull," in *The Book of Missionary Heroes* (George H. Doran Co.)

L. B. Wolfe, "Adam D. Rowe," in *Missionary Heroes of the Lutheran Church* (The Lutheran Publication Society)

ST. FRANCIS OF ASSISI

The story I am going to tell you this morning is about St. Francis of Assisi. One evening a group of young men stepped from a house and started down the street in the little city of Assisi. They were singing love songs of Italy. Suddenly a rich voice rang out, singing a song in French. "That is Francis, the wild spendthrift," one neighbor would say to another. "He spends his money freely and wears the finest clothes. His father is but a cloth merchant."

A few nights later Francis did not sing for he was ill with fever. His mother nursed him and at times she thought her son would not live. But finally the fever left him and one day, on tired and aching limbs he crept outside. While in bed he had thought how wonderful it would be to get out and have a good time again. But when he did get out it was quite

a different thing. For the things he had enjoyed formerly did not appeal to him. He crept back inside, not knowing how to spend the rest of his life.

One day a friend of his who was going to war took Francis along. They had not gone more than thirty miles until Francis was again stricken with fever. While he was lying in bed the love of God came into his heart. So when he recovered he went up into the mountains and found a church that was falling to pieces. And then the Lord spoke to Francis and said, "You see my house going to waste, buckle up and rebuild it."

Francis went down to the village, saddled his horse and ladened it with rich garments. He then drove to the next town and sold them and the horse too. He trudged back to the monastery and gave the priest the purse. But the priest would not accept it without Francis' father's consent. Francis' father heard of this and pursued Francis. His father was willing to give Francis spending money but he would not give a cent to help carry out God's command. Francis fled to a cave where he remained until he made up his mind to go back to the village and face it all. When he arrived in the village the people began to laugh at him and call him a mad man. When his father heard this he ran out to join in the merry-making and you can imagine his surprise when he found it was his own son.

Francis was dragged into the house and locked up. He remained locked up until his mother let him out. Then Francis clad in rags started to roam over Italy and preach about Jesus.

About this time the Christians were fighting for the Holy Land. Four crusades had gone. The fifth was about to go and Francis was to go with it. When they arrived in Egypt the commander-in-chief began to array his men for battle. Francis' eyes were filled with tears as he thought of the great

massacre that was to take place. At that battle about 6,000 Christians were either killed or taken prisoner. It was then that Francis took leave of the crusaders' army and started off for the Sultan. When he gained admittance to the Sultan he said he had come to preach about Jesus. The Sultan called his wise men about him and said: "Here is a man who has come to teach us a new faith." His advisors laughed and said that there was but one God, Allah, and Mohammed was his prophet. Francis asked for a fire to be built and said that he would walk into it with the king's advisors, and the result would show whose God was the true God. The Sultan would not hear to such a trial for faith and so Francis was dismissed.

There is a legend that the Sultan, while lying on his deathbed, called for a disciple of Francis' to pray for him.

It is not for his work in the Crusades that he is best known, but for the good he and his followers did among the poor and needy in Italy and other countries of Europe. When Francis gave up his former way of living for that of going about dressed in poor clothing, without any money, to preach the gospel of Jesus Christ, he attracted many young men to him. Some of these later became his followers. A Brotherhood was established whose aim was to go up and down the country and help the sick and needy. It is because of his work in the Brotherhood and for his lovable character that we know and admire St. Francis of Assisi.

(Told by a boy twelve years old.)

GRADE VIII

W. T. Grenfell, *A Labrador Doctor* (Houghton Mifflin Co.)

Lee, *With Dr. Grenfell in the Labrador* (Mead Publishing Co., New York City)

W. T. Grenfell, *Adrift on an Ice Pan* (Houghton Mifflin Co.)

W. Walker, "Martin Luther," from *Great Men of the Christian Church* (University of Chicago Press)

DR. GRENFELL

Dr. Wilfred T. Grenfell was born February 28, 1865, at Chester Bay, England. He was much interested as a boy in life, such as the water, sand, birds and fisher folk.

At fourteen he entered Marlborough College and won a scholarship, also he was a great athlete. Later he entered the University of London and studied medicine. He started work in London Hospital, having nine hundred beds. In the midst of the poor people, he became interested in Welfare Work in London slums. The hospital gave him further chance to study the needs of the poor. He became very intimate with his Sunday-school boys by spending vacations with them. He also became interested in fishermen of the North Sea. So he left the hospital and spent the next few years working with them.

In 1886 he became a member of the College of Physicians and Royal College of Surgeons of England.

The needs of the Labrador called him. He had many interesting and dangerous experiences. Among them are the Ice Pan Adventure, the Children's Home, Adventures in a Launch, The Home Waters of the Delaware, and Slums and Sea Scapes.

Dr. Grenfell became interested in the people of the Labrador because of their many hardships and needs. The fisher folk were religious, honest and law-abiding, although they were ignorant because of isolation. These people lived on poor diet. Flour made into bread or mixed with water and fried, or boiled, salt pork, black molasses and strong tea.

Grenfell has made several daring raids and driven out liquor and sale of liquor in the Labrador. Since 1892 conditions have changed almost beyond imagination due to Dr.

Grenfell's work. He has accomplished the establishment of a Medical Mission with hospitals at St. Anthony, Battle Harbor and Indian Harbor. The conditions of Labrador are constantly being improved. The hospital at St. Anthony has running water, a furnace and electric lighting system. At St. Anthony Mission, there is an orphanage, industrial house, guest house, and co-operative stores.

Grenfell has done much in the medical line to help the people of the Labrador. He and his right hand man, Dr. Little, have won great reputation in their surgical work. His crowning achievement in his work has been the establishment of King George V Seamen's Institute. Though Dr. Grenfell limits his work he cannot do as much as he wants to. His territory covers about 100,000 square miles or more in Labrador. He is untiring in his efforts, and has helped many by the establishment of the Medical Mission and King George V Seamen's Institute. His outstanding traits of character were his patience and endurance. I think that he is a very great man and that his work is very much appreciated.

(Told by a boy thirteen years old.)

HIGH SCHOOL

MISSION STORIES

John Jay Chapman, "William Lloyd Garrison" (*Atlantic Monthly*)

Kirby Page, "A Chapter on Garrison" in a forthcoming book

WILLIAM LLOYD GARRISON

For two weeks the high school spent the time assigned to it for the mission study period discussing the life and work of William Lloyd Garrison. This discussion was based on the book by Chapman together with a

chapter in a forthcoming book by Mr. Kirby Page in manuscript form. The discussion developed a great deal of difference of opinion and landed the class in all kinds of disagreement.

At the conclusion of the period each pupil was asked to write a brief account of Garrison together with the impression that he now held concerning him. Two of these essays are attached.

During the course the teacher outlined the career of William Lloyd Garrison with such discussion of social attitudes then prevalent as seemed essential to a full understanding of the work of Garrison. By the time his character came to be estimated, the pupils had a rather adequate notion of the nature of his task. It is on the basis of this knowledge that the difference of opinion concerning Garrison is interesting. When the point of development of his career was reached where a South Carolina postmaster confiscated and destroyed his papers, the class was landed in the midst of a sharp discussion on freedom of speech. Opinions varied as the following sentences indicate:

"We ought to be allowed to say just exactly what we think—to write what we think."

"Freedom of press should be the right to write anything you want to whether it is true or not. That is up to you."

"There is a limit to everything. There is a limit to what you can say and write, and freedom of press doesn't mean just freedom of everything. During the war if anyone spoke against the President he was prosecuted. During the Civil War there was a man here

in Dayton who said something about the government and he was prosecuted and had to flee to Canada."

"There is a limit to everything. It is up to the government to set the limit."

At this point the matter of constitutional guaranty of freedom of speech and press was introduced, and the question raised whether that was an adequate protection.

Pupil: "It would be a good thing to go by the Constitution, for if we are not going to go by the Constitution we ought not have one."

One pupil admitted that our forefathers were not perfect and undoubtedly made great mistakes. He suggested that in their day they probably had no problems such as we have and therefore they could guarantee freedom of speech, but that that was no argument why we ought to have it today.

Pupil: "They may not have needed a limit for their age, for this age it is different and there must be a different set-up on freedom of speech."

The general conclusion was that freedom could be permitted up to a point where the person claiming that right could be described as inciting to revolution.

The matter of the pupil's attitude toward Garrison and men like him was taken up. There was an astonishing agreement of dislike toward him. Typical phrases by which pupils described their dis-affection for Garrison were as follows: "Too rash in some of his views. Don't like him. Can't explain. He doesn't appeal to me." "I don't like his manner and his way of going about things." "Mussolini is the same as Garrison was.

He stirs up trouble but he isn't accomplishing anything."

Garrison was not without his defenders. One pupil says quite frankly: "I rather like him, the way he does things. He has strong opinions which he expresses, and he changes other people's minds. He explains so well that he changes other people's minds." One boy says, "I admire him for his courage and foresightedness, but that's all I can say for him. I don't like his other characteristics. I think he might have accomplished more by a different attitude. Lincoln accomplished things and he wasn't that sort of man; Wilson too."

An interesting conclusion was later agreed to at the conclusion of the course. The pupils seemed to think that, to use one of the pupil's own words, "When a man knows his country is in the wrong he ought to say what he thinks about it. I don't think a man has much courage if he beats around the bush."

The class also felt that there was a strong similarity to Jesus in the general attitude that Garrison took toward moral affairs. Jesus' attitude toward the Scribes and Pharisees was cited in proof. Below is listed a story that was written extemporaneously without any chance for much thought, and in which the pupil was asked specifically to state his attitude toward Garrison with reasons therefor. This story then presents a fairly good reaction of the pupils to the career under discussion.

WILLIAM LLOYD GARRISON

William Lloyd Garrison was born somewhere in a New England state in 1805. He was the eldest of three children. The mother and children were deserted by their father who

was a sea captain, when Garrison was quite small. He was apprenticed to a manufacturer at the age of nine. When he was ten he was sent to a cabinet maker. He then was apprenticed to a printer. This proved to be his work, and when twenty-one he was an editor and publisher. About this time he met and became associated with Benjamin Lundy who had been an abolitionist for 13 years. Garrison then established his own anti-slavery paper, the *Liberator*. He started this paper without capital or subscribers, and with only one assistant. It was by means of this paper that he became a source of abolition influence. By this paper he aroused the whole country to thinking about the rights—if there were any—and wrongs of slavery. He was the one man of influence to arouse such people as Prudence Crandall, Elijah Lovejoy, Cassius Clay, Wendell Phillips, and Samuel May, to courageous actions according to their convictions. Because of his fiery speeches against slavery he was perhaps the most bitterly hated man of his time. At twenty-five he was convicted of libel. He was the object of many mobs and was constantly denied freedom of press and speech, which he defied repeatedly. It was very hard to obtain a public hall in which to speak. Rewards for him were immense; they sometimes went as high as \$20,000.00.

The man Garrison seemed to be a peaceful quiet sort of man, but when aroused on the subject of slavery he was terrible in his manner. His source of power was the Bible, which he quoted repeatedly. He also prayed, and I believe that is why he accomplished what he did. Garrison was considered by those who knew him, a delightful man and generous, considerate, magnanimous, and a man of complete faith in God's power.

I think the reason we studied the life of Garrison in our school is because of his outstanding personality. He was different from any other man of his time. He wasn't afraid to

stand up for what he believed despite the fact that the public was against him. We have only heard the one side of Garrison's life from this story of him but there is another. He was kind and loving to his enemies as well as his friends. He listened to their views on the subject of slavery when he had the opportunity and he sympathized with them. He led a very religious life though no one would have thought so from his speeches because of the startling statements he made. But there is still the one outstanding point in his life and that is he changed a country from the wrong kind of peace to a country of turmoil.

At first I didn't like him. But as I studied him and his ideas and ideals more, I have grown, not to like him, but rather to admire him. It is true that he was fiery on the slavery question, but surely a man who took the Bible as the source of his power and faith must have background enough to be as radical as he seemed to be. Even Christ had to become more or less fiery with the Scribes and Pharisees when they rebuked him so often. So I believe my conclusion would be that I like him, and that for a wrong less far-reaching than slavery he might have been able to go at it less radically; but with slavery I believe, as he did what he believed right, that he was right. I also believe that the time will be, when William Lloyd Garrison will be considered the popular hero of the pre-Civil war period.

Extract from another pupil's notebook:

I like Garrison very much. He was a man of power, go, and influence. He believed in freedom of speech. Whatever he thought he expressed. It takes people like him to get results. There were probably other people that had better ideas but were afraid to express them for fear they would be ridiculed.

CHAPTER V

THE PERIOD OF DRAMATIZATION

What would any kind of a school be like without dramatizations? Certainly no school of religious education in these days has reached its highest development until it has had a definite experience with this helpful if not indispensable method of education. The impulse to act things out is as native to children as the play instinct. The Bible stories are a constant and irresistible temptation to the play-acting impulse of childhood. The educational value of the dramatization of Bible stories and mission stories is certainly on a par with, if not superior to, any other pedagogical method. This is due perhaps chiefly to the fact that it is a method that conspires directly with the interest and attention of the pupil. The children love to dramatize their Bible stories.

One of the most satisfying developments in modern church life is the renewed interest in the use of the drama for the setting forth of religious truth. It bodes well for the future. If to the chastening of our religious ideas we can add this new technique of dramatic expression we may well hope for an emotional quickening of our ideals that ought to go far in the development of Christian character; more especially in view of the fact that modern dramatization is so largely confined to children and is not for propaganda purposes but for the pure love of expressional activity.



Dramatization of "The Good Samaritan"
Grade III (session of 1922)

The modern school of religious education can do no better than to adopt in toto the methods and principles outlined in the two books by Elizabeth Erwin Miller, *The Dramatization of Bible Stories* and *Dramatization in the Church School*, both of which are published by the University of Chicago Press. From the very beginning we have sought to incorporate the teachings of these books in the work of our school, and with the appearance of each new book on dramatization we turn back to the books by Mrs. Lobingier (Elizabeth Miller) with new satisfaction. The principles are sound and the method is convincing. The unvarying testimony of the children at the end of each year's school is, "without dramatization the school wouldn't be nearly as attractive as it is." The added advantage of this method of dramatization lies in the fact that any teacher can apply it. It does not require any special technical training. For five years the work was carried on by the teachers of the classes at a regular period set apart for the purpose. During the last year a special teacher of religious dramatics was employed but it is not at all necessary to have a specially trained person in such a capacity. The dramatic work can be carried, and perhaps with better results, by the regular teacher of the class.

It is perhaps enough to say in this chapter that the dramatizations listed grew directly out of the work of the various classes. If it is a dramatization of the career of Queen Esther it is because the fifth grade was studying about Queen Esther in its Bible work. If the story dramatization is about the Prodigal Son, it is because the high-school grade had just studied that story in its



Dramatization of "Tales of Queen Esther"
Grade VI (session of 1920)

Bible hour. If the life of David Livingstone is set forth it is because the sixth grade spent two weeks on that life in its mission study period.

It becomes evident at once that ample opportunity is given to grasp the meaning and significance of the various stories to be dramatized. Long periods of discussion and analysis with not a little argument and difference of opinion on the part of the pupils always precede any definite effort at dramatic presentation of the story. In the course of the years we have tried various methods of preparation of the stories for dramatization. In the high-school grade we have frequently had every pupil write the dramatization, or again we have had little groups co-operate in writing the scenes, after which the class decided among themselves which was the best dramatization. In the lower grades we invariably reach the final stage without writing at all. Third- and fourth-grade pupils do better if they simply speak their interpretations over and over again until the best form is reached. The teacher then writes out the conclusion.

The choice of actors for the various parts is always determined by the class itself, the assignment being made to the pupil who is most capable in that particular part. We have had ever so many instances where a certain pupil would himself suggest that one of his fellows was better able to perform the part that he had chosen for himself. This method involves every pupil learning each part.

The costumes are of the simplest and are usually gathered by the pupils themselves with the guidance and instruction of the teacher. There is, of course, the usual

search for information in encyclopedias and in Bible Dictionaries about the manners, customs, and dress of the ancient Hebrews. For the king's robe a gorgeous piano scarf does very well. For the usual robe of the patriarch, bed sheets are quite satisfactory. Other costumes are made up from like sources.

Our dramatizations are invariably presented at the assembly period of the school. The pupils appreciate the fact that this is the period of worship and that they are expected to contribute to the worship of each child by their dramatization. There is no suggestion of being on display or entertaining spectators, inasmuch as we do not invite spectators.

WHEN DAVID SAVED THE DAY

Written and dramatized by Grade III, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

(The eagle in this story remains quite imaginary. As for the lion, one of the boys "did" quite naturally for it. David displayed rare dexterity in dispatching not only them but Goliath as well. His triumph over the giant was magnified by a haughty straddling of his great body as he lay helpless and undone.)

ACT I

PLACE: Bethlehem.

CHARACTERS: David, Jesse, David's brother.

(DAVID *watching brothers march to help of Saul's Army*)

BROTHERS: Goodbye David, keep good watch of the sheep.

DAVID: Goodbye, I will take care of the sheep. (*Looks after brothers.*) Why couldn't I go too and fight for my country. I know I could do something.

JESSE: Come David my son, don't you think it is time to take the sheep to pasture. (*Sheep ba-ba.*)

DAVID: Yes, father I will go.

(*DAVID starts slowly, throwing stone from his sling, etc., sees an eagle about to take a lamb from the fold—sheep ba-ba—throws a stone at eagle. A lion roars, starts toward the sheep. David throws a stone and kills lion. Sheep ba-ba.*)

DAVID: Well, I'll practice and grow strong. My chance may come, I'll be faithful in small things then I'll be ready for great deeds.

ACT II

PLACE: Near village of Bethlehem.

CHARACTERS: David's mother, Jesse, David.

DAVID'S MOTHER: Jesse, I am so anxious about our boys. Have you any news?

JESSE: I too have been thinking of them; suppose you prepare some food and I'll send David to them.

(*DAVID comes in from pasture.*)

JESSE: David, we are anxious about the boys. How would you like to go down to camp to get some news of them?

DAVID: I'll be delighted.

MOTHER: Take this bag of food to them. Who will care for your sheep?

DAVID: I'll get a boy to attend them.

JESSE AND MOTHER: God be with you.

ACT III

PLACE: Battlefield.

CHARACTERS: David, David's brothers, Goliath, King Saul, soldiers

(*SAUL's tent to one side, GOLIATH, strutting, boasting, etc.*)
(*Israelites in a panic*)

FIRST BROTHER: Why here is our brother, David.

SECOND BROTHER: Where are the sheep?

DAVID: Mother sent you this bag of food. The sheep are all right. I left a boy to attend them.

GOLIATH: Choose you a man and let him come and fight me.

(Israelites flee toward SAUL's tent in a panic. GOLIATH keeps boasting, etc.)

DAVID: *(Looking toward Goliath)* Who is this mighty man who defies the army of the living God?

BROTHER: Hush, hush (etc.).

ISRAELITE SOLDIERS: A mighty giant who comes out every day and dares us.

DAVID: Is there no one to fight him?

SOLDIERS: No, we are not strong enough.

DAVID: I will go.

SOLDIERS: Come to the King.

(DAVID goes to SAUL's tent)

KING SAUL: What is it, my boy?

DAVID: I will fight the giant.

SAUL: You are but a little boy.

DAVID: An eagle, a bear, and a lion attacked my sheep. I killed them. God who helped me there will do so now.

SAUL: Take my armor.

DAVID: No, I am not used to it. It will not fit me.

(DAVID leaves, on the way picks up pebbles, saying:)

DAVID: God help me defeat this giant and save our country.

GOLIATH: Come on, come on, I'll feed your flesh to the birds.

(DAVID throws stone, hits giant, GOLIATH falls. Philistines flee.)

DAVID: I am glad I stayed on the job with the sheep. Having been faithful then has made me ready for the great day.

THE BOYHOOD OF MOSES

Written and dramatized by Grade IV, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

(The baby, of course, is always the largest and most babylike doll in the possession of any member of the class. The making of the nestling place in the bulrushes calls for real ingenuity, as does the pretense of the mother.)

ACT I

PLACE: King's court.

TIME: When Israelites were in bondage in Egypt.

CHARACTERS: King, Queen, Wise Man, Chief Adviser, Princess, maids, and soldiers.

KING: Behold! The Hebrew people are becoming stronger than we. We must destroy them.

CHIEF ADVISER: What more can we do? We have made their lives bitter by hard work and it has had no effect upon them.

WISE MAN: O King, may I speak?

KING: Speak, Wise Man.

WISE MAN: O King, I pray thee be merciful unto these Hebrew people for they are descendants of Joseph who saved our land from famine.

KING: Be merciful unto them! No, we have been kind to them long enough. I command that every Hebrew baby boy be thrown into the river.

PRINCESS: O gracious father, be merciful unto them.

(Exit)

ACT II

SCENE I

PLACE: The home of a Hebrew family.

CHARACTERS: Moses, mother of Moses, Miriam, Aaron.

(MOTHER is rocking baby—AARON is playing on the floor—MIRIAM runs in.)



Dramatization of "The Finding of Moses"
Grade IV (session of 1925)

MIRIAM: O mother! The king has commanded that every Hebrew baby boy shall be thrown into the river.

MOTHER: Oh, where can we take our baby? I cannot hide him here for his cries are so loud that the king's soldiers may hear him.

MIRIAM: (*Thinks.*) Oh, mother, I have a good idea. Take him to the river and hide him in a basket in the bulrushes so that the king will think he has been thrown into the river.

MOTHER: O, my poor baby, my poor baby.

ACT II

SCENE II

PLACE: River bank.

CHARACTERS: Miriam, mother, baby.

MIRIAM: Oh, Mother, here is a fine place, the grasses are so tall that no one can see him.

MOTHER: We will place him in the basket we have made and place him far back in the bulrushes.

(*Puts baby in basket—stoops and hides it.*)

MOTHER: Oh, how can we leave him here with no one to watch him.

MIRIAM: I will hide in the tall grasses and see that no harm comes to him. Don't worry, mother, I will let you know if anything happens to him.

MOTHER: Watch carefully until I return.

(MIRIAM *hides*—*exit* MOTHER.)

ACT II

SCENE III

PLACE: River bank.

CHARACTERS: The Princess, her maidens, soldiers, mother, baby Moses, and Miriam.

(Enter PRINCESS with maids and soldiers)

PRINCESS: *(looking about.)* What lovely clear water for me to bathe in.

FIRST MAID: Gracious Princess, will you bathe here?

PRINCESS: What is that I hear? It sounds like a baby's cry. Look, maidens, is there anything in the bulrushes?

(Maids look in bulrushes.)

SECOND MAID: *(finds baby.)* O Princess, see what I've found.

PRINCESS: A baby hidden in a basket. O give it to me! *(Princess takes baby.)* Oh, what a lovely baby. He is mine, I have found him. He is a Hebrew boy whose mother hid him so that he would not be killed.

(MIRIAM runs out.)

MIRIAM: O Princess, would you not like a nurse for the baby?

PRINCESS: Yes, I will need a nurse.

MIRIAM: I can get you one quickly.

PRINCESS: Run quickly and I will wait.

(MIRIAM leaves running.)

PRINCESS: He is my boy. I have found him. I will call him Moses because I drew him out of the water.

(MIRIAM returns with MOTHER.)

MIRIAM: O most gracious Princess, here is the nurse.

PRINCESS: *(to mother.)* Will you take good care of this baby? I will pay you well. I am the Princess, King Pharaoh's daughter. I will see that he is educated as a prince in my father's palace.

MOTHER: I will take *very good* care of him.

(Exit PRINCESS, MAIDS, and SOLDIERS)

ACT III

PLACE: Pharaoh's court.

CHARACTERS: King, Princess, maids, soldiers, Chief Advisers, Wise Man, mother of Moses, Moses, Miriam.

(KING *on throne*, WISE MAN, CHIEF ADVISER, *soldiers around*.)
(Enter MESSENGER)

MESSENGER: O King, the Princess awaits to speak to thee.

KING: Bid her enter.

(Enter PRINCESS *with two maids*)

PRINCESS: O King, and father, I have a request to make of thee.

KING: Speak, my Princess, do I not always grant what you ask?

PRINCESS: Yes, father, and I am sure you will grant what I ask this time. Several years ago I adopted a son and I ask that he be educated as a prince in your palace.

KING: Adopted a son! What does this mean! Where did you get him?

PRINCESS: I found him at the river among the bulrushes.

KING: That is strange. Why was he hidden?

PRINCESS: He is a Hebrew Boy, O father!

KING: A Hebrew Boy! Did I not command that every Hebrew baby should be killed?

PRINCESS: I had his life spared, will you not see him?

KING: No, I will not! No Hebrew boy shall be brought into my palace.

PRINCESS: O father, if you would only see him, he is so lovely, you would love him as much as I do. Will you not see him?

KING: Bring him in.

(*Maids bring MOSES, MIRIAM, and MOTHER. PRINCESS leads MOSES to KING.*)

PRINCESS: Here is my son. Is he not a lovely child?

KING: He is fair to look upon, but he is a Hebrew.

PRINCESS: O my father, forget that he is a Hebrew and only remember he is my son.

KING: O my Princess, for your sake I will accept him. I will leave his training in your hands. May he grow up to be a Prince worthy of the House of Pharaoh.

(Exit)

ESTHER

Written and dramatized by Grade V, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

This story never fails to interest the fifth graders. It is always dramatized with eagerness. The wealth of suggestion about costumes, postures, and paraphernalia is always interesting. And the competition for the chief rôle, that of Queen Esther, produces some real striving for excellence.

ACT I

PLACE: Throne room, king's palace

TIME: Time of Queen Esther

CHARACTERS: King Ahasuerus, princes, Haman, servants

(The KING is walking around the room displaying his wealthy goods; servants standing in background; princes also walking around, admiring KING'S wealth and grandeur.)

KING: I have called you to my palace to show you my wonderful castle and all my wealth; when you have seen all my beautiful things, we will enjoy a feast. *(To the servants):* Servants, bring us some wine while we are looking around. *(Servants return with cups. Guests sit down before the King who sits on his throne.)*



Dramatization of "Queen Esther"
Grade V (session of 1925)

KING: (*To servants*): Bring Vashti, my Queen, before me so that I can show these princes that I have the most wonderful and most beautiful Queen in the world, besides all of these great riches of my court.

(*Servants depart.*)

FIRST PRINCE: O King, we will tell the people of your riches; they do not know your wonderful greatness.

SECOND PRINCE: You are a wonderful King. I have been in many palaces, but none as gorgeous as yours.

THIRD PRINCE: O King, what beautiful rich robes you have.

(*Servants return without VASHTI. They bow low, trembling with fear.*)

KING: (*To servants*): Rise, I demand of you, where is Vashti?

FIRST SERVANT: O king, do not ask me.

SECOND SERVANT: O your Majesty, Queen Vashti has refused to come. She will not obey you.

(*Servants rise and walk behind the KING, who becomes very angry and excited.*)

KING: Princes, tell me what should I do with a Queen who refused to obey me? She surely ought to be punished.

FIRST PRINCE: O King, this is terrible! Not only for you, but for all of us, for your wife will set a bad example for our wives and they will refuse to obey us.

KING: Haman, how should I punish Vashti?

HAMAN: Tell the whole world that you have cast Vashti out of the palace, because she was disobedient.

KING: I will send this order to all my provinces: (1) Vashti has been cast from the palace; (2) Her royal estate will be given to another; (3) Every man must rule in his own house; (4) All the beautiful maidens are to come before me, for I am to choose a new Queen.

ACT II

PLACE: Throne room of King Ahasuerus

TIME: One year later than Act I

CHARACTERS: King, Haman, Mordecai, servants, maidens

(KING seated on his throne; servants bring maidens in, one at a time and they pass before the King, who is indifferent to all of them until Esther, the last one, arrives.)

MORDECAI: (*Speaks to Esther just before the servants take her before the King*) Go, Esther before the King and may the Lord bless you for I know he will choose you, but do not tell him that you are a Jewess.

ESTHER: I will do as you ask.

(*Servants take ESTHER before KING who looks pleased.*)

KING: O maiden, what is your name?

ESTHER: Esther, O King.

KING: You are so beautiful I choose you for my Queen.
(*To servants*): Bring me Vashti's crown and I will place it on her head. Come, all, now we will have a wedding feast.

ACT III

PLACE: Palace gate

TIME: Six months later than Act II

CHARACTERS: Haman, Mordecai, servants, people

(HAMAN passes the gate and as he passes, all bow except MORDECAI.)

HAMAN: (*To Mordecai*) Why do you not bow to me? (*angrily*) Do you not know that the King has advanced me over all others and has told everyone to bow before me?

MORDECAI: God has told me and my people not to bow to any wicked man.

HAMAN: Thou Jew! You will pay for this! I will kill or destroy all Jews, both young and old in one day, the thir-

teenth day of the twelfth month! I'll also have a gallows built on which to hang you.

(MORDECAI walks away mourning; HAMAN walks away. MORDECAI then comes back to gate and hands a secret letter to a servant who takes it to ESTHER.)

(MORDECAI walks up and down, waiting for ESTHER, saying:)

O Esther, save me and your people!

(ESTHER comes running to gate.)

ESTHER: O Mordecai, my poor uncle! Why are you and all my people crying?

MORDECAI: Haman says I and all your people are going to be killed or sold as slaves and you must go before the King and plead for our lives.

ESTHER: (*very distressed*) Oh Mordecai, if I go before the King unless he sends for me, I will be killed and oh! if I do not risk my life, you will be killed! Oh! what shall I do? (*Walks up and down studying.*) I will go before the King, for it is better for one to be killed than for many. I will give my life for my people.

ACT IV

PLACE: King's room in palace

TIME: Next day

CHARACTERS: Esther, King, Haman, servants

(ESTHER enters, bows, trembling before the KING.)

KING: Esther, what do you mean by coming before me without me sending for you? What do you wish? Do you know you might be killed for this? But Oh Esther, you are so beautiful, ask your wish, and I will grant it, even to half my kingdom.

(*Touching her with scepter*)

ESTHER: O King, you are so good, I want you and Haman to come to my room tonight for a feast.

KING: Come, Haman, we will do as she asks. Let us go and prepare for the feast.

ACT V

PLACE: Esther's room in palace

TIME: Same night

CHARACTERS: King, Haman, Esther, servants, Mordecai

(KING sits in largest chair, others around him, except MORDECAI, who is in corridor.)

KING: This is very kind to ask us to your room; haven't you another wish I could grant you; be not afraid; I will grant it, even to half of my kingdom.

ESTHER: (*Falls before him and pleads*): O King, save me and my people, the Hebrew people who are to be killed.

KING: Who dare say this to you?

ESTHER: (*Points to HAMAN who acts like a coward*): There he is! The wicked Haman.

KING: How do you know?

ESTHER: Here is a letter Haman has sent to all the Jews. Mordecai gave it to me. See, we are to be killed on the thirteenth day of the twelfth month.

KING: Rise Esther, you and your people shall be saved. Send a servant for Mordecai that I may honor him and send me another servant.

KING: (*To servant*) Take Haman, this wicked man and hang him on the gallows he built for Mordecai. Before he leaves, remove his crown and place it on Mordecai.

(*Servant and HAMAN leave; servants then return with MORDECAI dressed in Haman's robes.*)

KING: (*To Mordecai*) You shall now be my chief counselor and you shall rule; send word to your people that they shall not be killed.

MORDECAI: May the Lord bless you, O King and Queen Esther.

(Kneels and then rises and leaves.)

ESTHER: O King, you have made me very happy.

KING: You deserve to be happy for you were willing to sacrifice your life for your people.

RUTH

Written and Dramatized by Grade VII, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

ACT I

PLACE: On the road from Moab to Bethlehem

CHARACTERS: Naomi, Ruth, Orpah

NAOMI: Go back, my daughters, return each to your mother's house. May Jehovah deal kindly with you as you have been kind to your husbands and to me. May you each find rest in the house of another husband.

RUTH AND ORPAH *(weeping)*: Nay, but we will return with thee unto thy people.

NAOMI: No, you are young and I am old, go back and be happy among your own people.

ORPAH: If you believe it is best for me to return to my own people I will go.

(ORPAH kisses NAOMI and goes back.)

NAOMI: Behold, thy sister-in-law has gone back unto her people and unto her God. Return thou after her.

RUTH: Entreat me not to leave thee and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God, my God; where thou diest will I die and there will I be buried: Jehovah do so to me and more also if aught but death part thee and me.



Dramatization of "The Parable of the Talents"
Grade VII (session of 1920)

ACT II

PLACE: Bethlehem

CHARACTERS: Ruth, Naomi, women of Bethlehem

FIRST SPEAKER: Look! Naomi has come back!

SECOND SPEAKER: Who is the strange woman with her?

THIRD SPEAKER: She looks like a Moabitess.

FOURTH SPEAKER: She seems to be in trouble. What has befallen her?

SIXTH SPEAKER: Come, let us go and talk with her.

ALL TOGETHER: Is this Naomi?

NAOMI: Call me not Naomi which means "pleasant." Call me Mara, which means "bitter," for I have suffered many hardships and seen much trouble since I lived among you.

ACT III

PLACE: Field of Boaz

CHARACTERS: Boaz, Ruth, reapers, gleaners, Head Reaper

(Reapers sing a harvest song as they reap.)

BOAZ: *(Walking through the field addresses them.)* Jehovah be with you.

REAPERS: Jehovah bless thee.

BOAZ: *(to Head Reaper)* Who is this young woman that I see gleaning in the fields?

HEAD REAPER: It is the young woman from Moab who came back with Naomi. She came to me and asked leave to glean after the reapers. She has been gleaning here since yesterday.

BOAZ: *(Speaking to Ruth.)* Listen, my daughter, do not go to any other field but stay here with my maidens. No one shall harm you. When you are thirsty go, drink from our water vessels.

RUTH: *(Bowing before Boaz.)* Why have I found favor in thy sight that thou shouldst notice me?

BOAZ: I have heard how kind you have been to your mother-in-law, Naomi; how you have left your native land and have come with her and have accepted her people. May Jehovah reward you for your kindness.

RUTH: I thank thee, kind master, for your goodness toward me, a foreigner.

BOAZ: At meal time come and eat with my maidens.

RUTH: I thank thee.

BOAZ: (*To Head Reaper*) When you are reaping drop out some of the sheaves in order that she may gather them and reproach her not.

ACT IV

PLACE: At the city gate

CHARACTERS: Boaz, Kinsman, people of the city, Ruth, Naomi

(*People of the city pass the gate where Boaz is sitting waiting for kinsman.*)

BOAZ: (*On seeing kinsman.*) Ho! Kinsman! Stop! Sit down here! I have something important to discuss with you.

BOAZ: (*to townsmen*) Come, fellow citizens, be witnesses here in a matter of business.

TOWNSMEN: We will witness the transaction.

BOAZ: (*to kinsman*) Naomi has come back from Moab. You are her nearest relative. She has land to sell. If you will buy back her land pray tell me.

KINSMAN: I will redeem the land.

BOAZ: The day that you buy the land you must also take Ruth the Moabite for your wife.

KINSMAN: Then I cannot redeem it for myself. Do thou buy it. Buy it for thyself.

(*Kinsman takes off his shoe and hands it to Boaz.*)

BOAZ: (*To townspeople*) Ye are witness this day that I have bought all that was Naomi's. Moreover I take Ruth the Moabite to be my wife.

TOWNSPEOPLE: We are witnesses.

BOAZ: Come, all, to the wedding feast and let us make merry.

THE PRODIGAL SON

Written and dramatized by Grade VIII, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

ACT I

PLACE: The home

CHARACTERS: Prodigal son, mother, older sister, older son, younger sister, Turza, first friend, second friend, farmer, and servant

PRODIGAL SON: Father, give me the portion of goods that falleth to me.

MOTHER: My son, methinkest thou art too young to assume the responsibility.

OLDER SISTER: Thou must listen to the advice of thy good parents, mine own brother. Thou must think of thine own household.

PRODIGAL SON: Let me go; I am well able. Thou thinkest not of me when thine own thoughts are turned from home.

OLDER SON: Nay, brother, I am older than thou and I have not journeyed yet. Thou hast not gone away from home before, and it would not be well to start out alone. The people would cheat thee and the thieves rob thee. Stay here with thy family, I pray thee.

YOUNGER SISTER: Father, why must we deny him his greatest pleasure? It is impossible for him to show us his power until left by himself. Give it, I pray, give it.

MOTHER: My son, if thou art so anxious to go forth, go; but forget not that I, thy mother, shall always await thy return.



*Dramatization of "The Wife and the Virgin"
Grade VIII (session of 1925)*

FATHER: I, against mine own will, shall give it to him. Here my son; take it and I shall pray for thy success. Return speedily, I pray, unto us. May the Lord bless thee and keep thee, while we are parted, one from another.

ACT II

PLACE: City

PRODIGAL SON: A merry life be my motto! (*Knock*)
Who knocketh?

KNOCKER: It is I, thy friend, Turza. May I enter?

PRODIGAL SON: Thou shalt never be barred from my dwelling. Enter.

TURZA: Wilt thou come, my friend, to the wine room? It is open and merry with many folk from yonder village.

(*Enter group shouting.*)

FIRST FRIEND: Hail our friend. Be merry with us. Come, come, drink with us.

PRODIGAL SON: Yea, verily I will go with thee while my wallet is yet full.

ACT III

PLACE: City

PRODIGAL SON: Where hath all my money gone? Why should I have been so foolish? Surely I must have clothing and food. And now where am I to get it?

(*Enter group shouting.*)

FIRST FRIEND: Good evening, Reuben. Didn't we have a good time the other night? Where are you going to take us tonight?

PRODIGAL SON: Nay, friends, I cannot go with ye. See! My wallet is empty.

SECOND FRIEND: Since thou hast no money we shall go without thee.

(*Exit group, jeering.*)

ACT IV

PLACE: City

PRODIGAL SON: I have no money, no work, no hope for finding work; and shall have to live in the great out-doors, with only the food that I can find to live on.

ACT V

PLACE: Farmhouse

PRODIGAL SON: Hast thou work for a poor beggar who has lost all his money and has no home; I was once a rich man, but I have lost all. I want just work enough to give me food.

FARMER: Son, thou hast had great trouble and I would that I could help thee. I have no place to give unless thou wouldst feed the swine.

PRODIGAL SON: I would take care of the swine or do anything, just to have work so I will not starve to death.

FARMER: Come, I will show to thee all thy duties.

(Both exit; son re-enters.)

PRODIGAL SON: Surely, I cannot eat what the swine do any longer, for I am starving! How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him, "Father, I have sinned against heaven and before thee, and am no longer worthy to be called thy son. Make me as one of thy hired servants."

ACT VI

PLACE: The home

FATHER: *(At one side watching for the return of his son.)* These long years have I watched for him but he does not return. Would that I had not let him go. It maketh my heart very sad!

MOTHER: I am afraid if our boy does not return home soon, father will become very ill waiting for him. I have

prayed since his departure for his safety and for his return at an early day.

YOUNGER SISTER: He must have doubled his portion of goods and have become very rich. Do not worry, mine own mother, he will come back.

OLDER SISTER: He may have met with great misfortune. Would that he had listened to our pleas!

FATHER: He has come! He has come! .

(Enter Prodigal Son.)

PRODIGAL SON: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

FATHER: *(To one.)* Servant, bring forth the best robe and put it on him. *(To another.)* Put a ring on his finger and shoes on his feet. *(To another.)* And bring hither the fatted calf and kill it. Let us eat and be merry. For this my son was dead and is alive again, he was lost and is found.

OLDEST SON: Why all this merry-making?

SERVANT: Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

FATHER: My son, thy brother is here. Why dost thou not come in and be merry and rejoice?

OLDEST SON: *(Angrily.)* Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son has come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

FATHER: Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

(Exit)

SCENES FROM THE LIFE OF CHRIST

Written and Dramatized by the high-school class, Summer School of Religious Education, First Lutheran Church, Dayton, Ohio

PRELUDE

Far across the seas in a corner of the old Roman Empire, in Bethlehem of Judea, a child, called Jesus, was born to Mary and Joseph of Nazareth. The child's parents had traveled a great distance to Bethlehem to be taxed and there the child was born and laid in a manger.

Out on the hills of Judea an angel choir appeared proclaiming to shepherds, watching their flocks, that the Great Messiah had been born in Bethlehem. The shepherds hastened to the village and there worshiped him. From far distant countries wise men were traveling by the guidance of a star to the birthplace of the babe. They tarried at the court of Herod and asked where the young child lay. Herod, fearing that his throne was endangered, asked the wise men, when they found Jesus, to return to him that he, also, might pay homage. But the wise men, finding the child and perceiving Herod's jealousy, departed for their own countries another way.

Then Herod, discovering that the wise men had deceived him, decreed that all baby boys in Bethlehem of two years and under should be killed. But Mary and Joseph, being warned in a dream, fled into Egypt.

Upon Herod's death the family returned to Palestine where they settled in Nazareth.

When Jesus was twelve years old, his parents took him to Jerusalem for the feast of the Passover. When the feast was over, Mary and Joseph had traveled a day

before they noticed that Jesus was not with them. They returned to Jerusalem and found him among the doctors displaying a remarkable knowledge of the Scriptures. The family returned to Nazareth where Jesus grew up as other boys of the age.

“And the child increased in wisdom and stature and in favor with God and man. He grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.”

ACT I

OPENING EVENTS OF CHRIST'S MINISTRY

PLACE: Cana of Galilee

TIME: After Christ's first miracle

CHARACTERS: Andrew, Philip, Nathaniel, first person, second person, others

(Enter people.)

FIRST PERSON: This, indeed, was the largest wedding we have had in Cana in a long time.

SECOND PERSON: Yes, and the most unusual one.

FIRST PERSON: What meanest thou?

SECOND PERSON: Dost thou not know about the miracle?

FIRST PERSON: No, pray tell it to me.

SECOND PERSON: Of course, thou knowest that the wine failed. When this happened the mother of Jesus of Nazareth said unto Jesus: “They have no wine,” and Jesus saith unto her, “Woman, what have I to do with thee? Mine hour is not yet.” His mother saith unto the servants, “Whatsoever he saith unto you, do it.” Now there were six waterpots of stone set there containing two or three firkins apiece. Jesus saith unto the servants, “Fill the waterpots with water.” And they filled them up to the brim. And he saith unto them,

"Draw out now, and bear unto the ruler of the feast," and they bore it.

FIRST PERSON: That explains what I heard the governor of the feast saying to the bridegroom. "Every man setteth on first the good wine; and when men have drunk freely then that which is worse; thou hast kept the good wine until now."

(Enter the disciples.)

SECOND PERSON: Who is this Jesus of Nazareth?

FIRST PERSON: Here cometh Andrew of Capernaum, who came with Jesus. Andrew, pray tell us of Jesus of Nazareth.

ANDREW: He is The Messiah.

THE OTHERS: The Messiah!

ANDREW: Simon and I heard of a certain man by the name of John, who was preaching in the wilderness of Judea, even John the Baptist, saying "Repent ye, for the Kingdom of God is at hand." We journeyed three days to hear him and tarried there with him and were baptized. Great multitudes came confessing their sins. Among those coming to be baptized was Jesus of Nazareth. After many days he returned and John the Baptist cried out "Behold the Lamb of God that taketh away the sin of the world! This is he of whom I said, 'After me cometh a man who is before me.' " Hearing this John and I followed him. Jesus turned and beheld us following and saith, "What seek ye?" And we saith unto him, "Rabbi, where abidest thou?" He saith unto us, "Come and ye shall see," and we followed him and abode with him for that day and Simon, my brother, was with us. The next day we started for Galilee.

PHILIP: *(Eager and impatient at Andrew's long speech.)* And I, Philip, met them on the road and Jesus saith, "Follow me" and he spoke with such authority that I needs must follow him. And as we journeyed on we saw Nathaniel sitting

under a fig tree and I spoke unto him saying, "We have found him of whom Moses in the law and prophets wrote, Jesus of Nazareth, the son of Joseph."

NATHANIEL: And I believed not and said, "Can any good thing come out of Nazareth?"

PHILIP: Knowing Jesus I answered, "Come and see."

NATHANIEL: Jesus perceiving my unbelief saith "Behold an Israelite indeed, in whom there is no guile!" Turning I said, "Whence knowest thou me?" And he said, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Then I knew him to be the Son of God, the King of Israel.

But he answereth me, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? Thou shalt see greater things than these. Verily, verily I say unto you, ye shall see the heavens opened and the angels of God ascending and descending upon the Son of man."

INTERLUDE

After these things Jesus and his disciples journeyed through Galilee, Judea, Samaria, and Perea and he healed many that were sick, raised the dead, fed the hungry, and taught the multitude saying, "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe in the Gospel." (Mark 1:15)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. (Matt. 5:3-12)

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies, and pray for them that persecute you. (Matt. 5:43)

Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father who is in heaven. (Matt. 6:9-15)

And after this manner pray ye: "Our Father who Art"

All things whatsoever ye would that men should do unto you, even so do ye also unto them. (Matt. 7:12)

But the Pharisees and Scribes came forth and began to question with him, seeking how they might take him and kill him. And Judas Iscariot one of the twelve went with them, that he might deliver him unto them and he bringeth the multitude with swords and staves to take him to the high priests. Now the chief priest and the whole council sought witness against Jesus to put him to death; and found it not. So they bound Jesus and

delivered him up to Pilate and when Pilate said unto the rabble:

“What then shall I do with the King of the Jews?”

They cried out, “Crucify him! Crucify him!”

And Pilate, wishing to content the multitude, delivered Jesus, when he had scourged him, to be crucified.

ACT II

PLACE: Outside the sepulcher and in the garden

TIME: After the crucifixion

CHARACTERS: Mary Magdalene; Mary, the mother of James; Salome; Peter; Thomas; Cleopas; angel; soldiers; others

(Soldiers stationed at tomb. Angel appears and rolls away the stone. Soldiers become as dead men. Enter the women.)

MARY MAGDALENE: Who shall roll us away the stone from the door of the tomb?

MARY, THE MOTHER OF JAMES: We may be able to get the gardener to do it.

SALOME: Behold, the stone is rolled away.

(Fall on their knees.)

ANGEL: Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come and see the place where the Lord lay.

(Move forward and peer into the tomb.)

Go quickly, and tell his disciples he is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

(Running off to the disciples.)

(Peter and John enter and go toward the tomb. Turn and meet all the other characters.)

MARY MAGDALENE: He is risen, indeed!

THOMAS: How knowest thou?

MARY MAGDALENE: I saw him and he spake unto me saying, "Touch me not, for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, unto my God and your God."

CLEOPAS: We, too, saw Jesus on our way from Emmaus and knew him not till he took the bread and blessed it and breaking it gave unto us. Then our eyes were opened and he vanished from our sight.

JOHN: He also appeared unto us in the upper room saying, "Peace be unto you" and he showed us his hands and his side and breathed on us saying, "Receive ye the Holy Spirit."

POSTLUDE

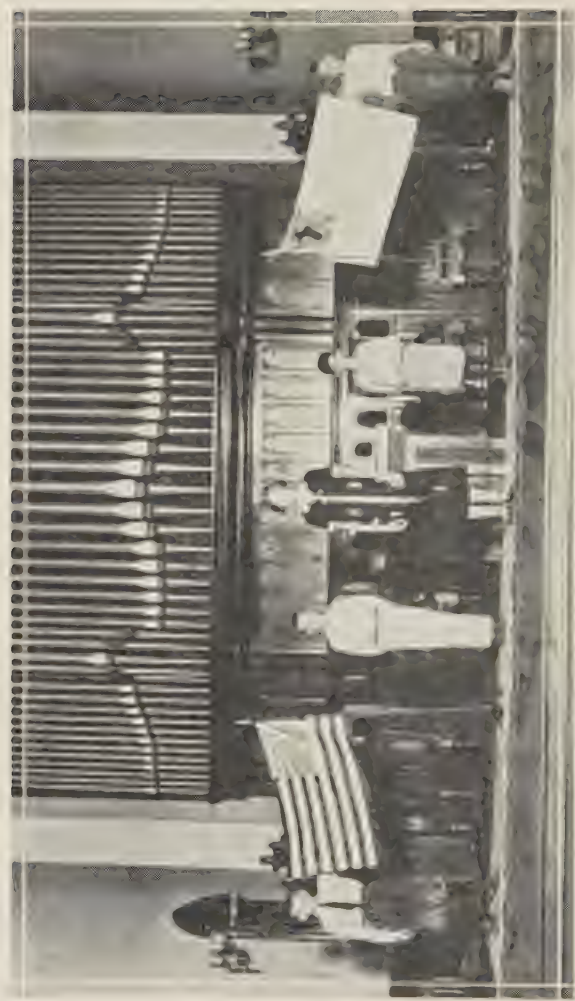
"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

CHAPTER VI

THE ASSEMBLY OR PERIOD OF WORSHIP

Religious education is more than instruction in the facts of religion. To pack the minds of the pupils with information about biblical events and personalities and the great movements and characters of Christian history is a phase of training in religion but not the most important phase. Beyond instruction lies worship. Beyond learning is the building up of the religious life. To give the pupil an accurate report of a religious experience whether it be that of Moses, David, or Jesus Christ falls far short of helping him to acquire that experience himself. To acquaint a pupil with the triumphant trust in God that distinguished John G. Paton, for instance, is helpful only as it stimulates him to trust God in his own life.

Historically understood, the sense of kinship with the unseen is the heart of religion. Much as we may commiserate the benighted heathen or hold in contempt the crude practices of the pagan world; sneer as we may at the superstitions of certain modern sects, the fact remains that these ceremonies and mechanisms are the very life of religion. The "folk-ways of religion" are the scaffolding used by man to erect the temple of worship in which he can make his approach to God. Modern reli-



The leader, the pupil who leads in prayer, the pupil who tells the Bible story,
the flag bearer, in the pupil for the period of worship
(session of 1925)

gious education will acquire no very helpful social or personal significance unless it too issues in perfectly sincere worship. To create within the life of the child the certainty of God, to furnish him with the necessary mechanism by which he comes to God is the highest privilege of the religious educator. One can easily treat too lightly the traditional habits of pious folk. One can hardly overestimate the value of the habit of worship as an aid to making the life religious. Jesus offered prolific criticism of the life and ideals of the best current religion but he went to the synagogue none the less "as his custom was."

The period of worship occupies the most important place in our program of religious education. Our aim is constantly to cultivate a habit of worship. The general fact of God in the cosmic order becomes a personally apprehended fact of life largely through the spontaneous worship of God. And children do worship God quite naturally. Their delight in the period of worship is most convincing. We strive chiefly to preserve that spontaneity and cultivate what might be called "the natural religion of childhood" that it may retain its radiance and sincerity when the years of sophistication come.

To this end we have arranged a thirty-minute program of worship which is conducted entirely by the pupils. A leader, usually from the high-school grade, guides the program as it is carried out. The school marches into the church auditorium by grades, following two flag-bearers carrying the Christian and the American flags. The hymn "Lead On O King Eternal" serves as a processional march. When the pupils have

come to their places in the pews the following program is carried out:

- I. The Processional Hymn "Lead on O King Eternal" is sung.
- II. A Call to Worship is repeated by one of the grades.
- III. The Doxology is sung by the school.
- IV. Prayer is offered by one of the pupils who is in the pulpit with the leader. As the prayer is concluded the entire school sings softly

Holy, Holy, Holy,
 Lord God of Hosts
 Heaven and earth are full of Thee
 Heaven and earth are praising Thee
 O Lord most High,

 lifting their heads as they sing the third line.
- V. The pledge to the Christian flag is then given as follows: "I pledge allegiance to my flag and to the Savior for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."
- VI. The school joins in one of the hymns taught during the hymn period. (At this point the school is seated.)
- VII. A Bible story, mission story, or dramatization follows.
- VIII. The school rises to give the pledge to the American flag.
- IX. One of the great national hymns is sung, preferably "America the Beautiful."
- X. The Aarronic Benediction is chanted.
- XI. The school marches out of the auditorium to Kipling's "Recessional" with De Koven music.

Some typical assembly stories are listed below. These stories have first been given at the class period

but so free do the pupils feel themselves that it is frequently quite surprising to the teacher to hear them at the assembly. These stories were taken down by a stenographer while being told and are not altered or revised.

MISSION STORY

(Grade III)

ST. CHRISTOPHER

Once there was a great giant, called Offero, at least he stood head and shoulders above any other man. He made a vow that when he grew to manhood he would only serve the strongest master in the world. He heard of a king, and one day he went in search of the king. He traveled for many days, and he found a walled city, and he went inside to the king and said, "O king, I come to serve thee. I hear that you are the strongest master."

The king was pleased with the great giant and he made him head of his army, and the next day there was a big battle and they won. There was great feasting and rejoicing in honor of Offero, and a poet came and sang praises, and he said that even Satan would be no match for him. And at this word, "Satan" the king turned pale and trembled, and Offero asked, "Are you afraid of Satan, O King?" And the king said, "Yes." Offero said, "Coward, I shall only serve the strong master," and he went in search of Satan.

It did not take him long to find Satan, and Satan was much pleased with the huge giant. One day as Satan and Offero were walking along a country road, Satan saw a cross on the other side of the road, and in his mind he pictured Christ. And he cowered to the other side of the road and turned pale and trembled too. And Offero asked Satan why he did this, and he said, "Although I am one of Christ's

enemies I cannot conquer him." And Offero thundered this time, "Coward, I see you are not the strongest master. I shall go and find this Christ." And he went through many cities asking everybody that he met, and one day as he was in the country he came to a great river and on the other side he saw a hermit sitting beside his cell. He said, "Surely this good man could tell me where the Christ is," and he plunged into the river. The current was swift and the river was running badly but he waded across. He asked the hermit where his Christ was as he wanted to serve him.

The hermit said, "Christ has said, those serve him best, who most faithfully help others." He said, "You remain here, and here is your chance to help serve Christ. Many a traveler comes by and wishes to cross this river and cannot. You can carry them on your back."

The giant was pleased with this. One night a great storm arose. It was in the rainy season, and he said, "Surely nobody will come out such a night," and he went in his house and seated himself before a big fire. He heard a voice call, "Offero," and he went out and could not see anybody, and a brilliant flash of lightning flashed just then and he could see the opposite shore and there was nobody there. And he went in his house again and settled himself before the blazing fire. He heard a voice calling, "Offero, help me across the river." He took his staff and plunged into the river going to the other side. He looked all around but saw nobody, until his lantern shone upon the upturned face of a little child. And he said, "Poor child," because the giant had a very kind heart, and he put him upon his back and started into the great current. The river was driving madly because of the rain. And the deeper the water became, the heavier the little child became. There was a big rock in the center of the river and Offero stepped on that to rest. And immediately he fell off.

He struggled to his feet again, and the child became heavier, and he said, "I have carried many a strong man, but none so heavy as this little child." And when he got to the other side of the river he had to take hold of a strip of grass to pull himself on shore. And he said, "My, you are a heavy child." And the child said, "I carry the burdens of the world." And he said, "They shall call you Christopher, Christ-Bearer."

Offero looked up and instead of the little boy stood a tall shining figure. Offero fell down on his knees and said, "Master," and looked up and the shining figure had disappeared. And then he knew that he had found the Christ.

(Told by a girl eight years old.)

A BIBLE STORY

(Grade IV)

WAITING FOR JESUS

There was once a lady who expected Jesus to come to her house and take dinner and spend the night. As she was to entertain such a wonderful guest she took great pains in making the house as clean as she could. She scrubbed, dusted, swept, and garnished, until the whole house was clean and shining, so it would be ready when the Master came. The hour was growing near when she expected his knock at the door, so she prepared a scrumptious meal.

But while she was working, many people came to her for help. First, a little girl came who was tired and sleepy. Her mother was not yet back from the store, and she wanted to be comforted. Next came a beggar, tired and sore, who asked for a crust of bread, and a drink of water. She turned him away empty handed too, with a cross rebuke. Next came a woman who was in deep sorrow because she had lost her

child. She was not harsh with this woman, yet she made her understand that she had no time for her, and the woman went away heavier hearted than when she came.

At last dinner hour came, and still the Master did not come. Dark settled and he did not come. Midnight passed and she was still waiting for his footsteps. At last she fell asleep, and she dreamed in her sleep that the child, the lady, and the beggar passed by her house, and in each one of them she saw the image of her Lord. When she woke up it was all plain to her that the Lord had come and she had passed him by, and she was still waiting for him.

Christ cannot come to us here on earth, but he comes to us in the image of someone who needs help, and when we help them we will help Christ.

(Told by a boy nine years old.)

A BIBLE STORY

(Grade V)

JESUS HEALING THE LITTLE GIRL

The story I am going to tell you is about a little girl who was sick. Were you ever sick, and your head hurt, and your pillow was awful hot, and the footsteps of the people outside made your head hurt worse? Well, that's the way this little girl felt. She was awful sick and her father was a rich man. He would gladly have given all his money to cure her, but it was useless. And so the little girl grew worse and worse until they feared she would die. The father heard of a great teacher. Do you know who it was? It was Jesus. So when he was near the father went to him. There was a great multitude around him as there always was. But the father made his way through the crowd and fell at the feet of Jesus.

He said, "My little girl is dying." Jesus arose and fol-

lowed him, but they could not go fast for the crowd followed them too. Some, just to see his beautiful face, and others to touch his clothing. But before they came to the rich man's house, a messenger came to them and drew the ruler aside.

"Why do you trouble the Master?" he said. "Your little girl is dead." Jesus saw the look of worry on the man's face.

"Be not afraid," he said, "only believe." So they journeyed on. When they came to the ruler's house the doors were open and the music of flutes and the sobbing of people came to them. The people in those days were paid to go to their friend's house, when they were sick or dead, and throw ashes on their hair, and play sad tunes on the flutes, instead of sending flowers like we do now.

Jesus said, "Why do you play, the little girl is not dead, she sleepeth." They laughed in scorn at him, and he sent them away. He took three of his disciples and the mother and the father. The mother was sadder than all the rest, though she did not tear her hair and sob. Her little girl was gone, and so was all the light of the world. As Jesus entered the room, there lay the little girl. Her breath had quite gone, and her hand was cold.

As he took her little hand in his, he said, "Little maid arise," and the color came back to her cheeks, and she grew well and happy. To prove this to them Jesus said, "Give her something to eat." And what a happy time that must have been.

And I think the little girl was happy all the rest of her life, to think that Jesus had touched her hand, and that he had healed her. And it is just like when you go to bed at night. Jesus puts you to sleep and he wakes you up in the morning to carry out his work through the day.

. (Told by a girl ten years old.)

A MISSION STORY

(Grade VI)

BOOKER T. WASHINGTON

Do you remember the new commandment which Jesus Christ gave unto his disciples, to love your neighbor as yourself? Some of us seem to have sometimes forgotten, or have not known perhaps, just who was our neighbor. This morning I am going to tell you the story of the man who spent his whole life teaching others the true meaning of this commandment, and striving always to bring brotherly love and sympathetic understanding to men of different races.

Booker T. Washington was born of a slave mother, a cook on a large plantation in Virginia. As a tiny child he lived in a one-room cabin, cold in the winter from the wind which blew through the large cracks in the walls, and hot in the summer from the blazing fireplace. There was no furniture in the cabin, and Booker never knew what it was to sleep in a bed until after the emancipation of the slaves. But he slept instead on a heap of filthy rags in the corner on a dirt floor. Like Topsy, he just grew up, for his busy mother had no time to devote to him.

Later, when he was four or five years old, he ran errands for the big house, or fanned his master on hot days. Once he accompanied his little mistress to school, carrying her books. This glimpse of the schoolroom gave him his first desire that some day he too would learn to read and write.

After the Civil War, his family moved to Maldon, West Virginia, where his stepfather worked in a salt furnace. Later his father saw that he could not support the family, so he told Booker and his brother that they would have to work in a salt furnace or coal mine too. While in the mine, Booker overheard two miners talking about a school in Hampton, Virginia. He asked his mother and father if he could go, and

they consented, if he could work his way. After many hardships he finally entered the institution. Here he worked very hard, and when he finally graduated he won the highest honors. During vacations he worked in restaurants so that he could earn enough money to go on with his schooling. Between times he organized day and night schools where he taught people of his own race, not only to read and write, but to respect manual labor as well. As the pupils would graduate from these day and night schools, they went to Hampton Institute. They found that Booker's pupils were the brightest so they sent for Booker to teach school.

Here he taught two years until he was called to go to Tuskegee to teach school there. He expected a fairly large school, but found nothing but three cabins and a chicken coop. He knew it wouldn't do much good to start a school that way, for the people had just enough money to pay his salary. He found the people were not living up to the rules of Christian living so he taught them how to keep clean and healthy. This was done by staying at their cabins one month each. After he taught them how to keep clean he started the school. His aim while he was in Tuskegee was to educate the people so well, and teach them how to work so good, that we would accept them as citizens of our community.

It is for us to carry on his work and help realize his aim: that we, the white race, and the black race, should live peacefully together. I think that we should take his motto as ours—to love our neighbors as ourselves.

(Told by a boy eleven years old.)

Below are listed some of the prayers offered at the period of worship. These prayers were taken down stenographically as offered and have not been revised. The pupils were not coached by anyone for the specific

prayer offered. Assembly prayers are always offered by pupils from the seventh, eighth, and high-school grades only.

Dear God our Heavenly Father, we thank Thee for making this Summer School of Religious Education possible. We thank Thee that we may learn more about Thee and Thy Son instead of having such vague ideas about Him and His work here on earth. Bless this school, and any other school that is doing good work teaching the Gospel. Bless the teachers, principal and pastor, and aid them in their work. May all those who have not had the chance to learn, and those who are indifferent, be taught these things. Dear God, help us who have been blessed so abundantly to show by our lives that we love Thee. Help us in our work and in our play to be truly Christian. In the name of our Savior, Jesus Christ, we ask this. Amen.

HIGH SCHOOL

Dear Heavenly Father, we thank Thee for life, health, and for Thy loving care. We thank Thee for the privilege of coming here to worship and learn of Thee. Bless the missionaries both in our own land and far away countries. May Thy loving spirit rest upon those who are being taught. Be with those who are sick, discouraged, or in trouble, and those who have done something wrong and wish to be forgiven. Dear Father comfort all such people. We thank Thee the church has progressed since apostolic times. May it grow in strength so that some day every person in the world may become a member of the Christian Church. May the Bible School also grow, and graduate fine boys and girls who will make the ideal citizens of the Kingdom. We ask these things in the name of our dear Savior, Jesus Christ.

GRADE VIII

Dear Father in Heaven, we thank Thee for the Bible and our Summer School of Religious Education, that teach us to grow up to be better Christians. We thank Thee for Thy guidance and care, and pray for strength to do our part. We thank Thee for our happy homes and loving parents, and we pray that the children in foreign lands may love and seek Thee also. Be with the missionaries that they may save foreign people. Forgive us our sins, and be with the sick and weary. We ask these things in the name of Jesus Christ, Amen.

GRADE VII

CHAPTER VII

TRAINING IN PRAYER

We have set for ourselves the definite task of training our pupils in the art of public prayer. The popular American vice is to do things by proxy. Most of our games are played by people who are paid to play them while we sit in the bleachers and look on. We play by proxy. It is literally true that most of our praying is done by proxy, as Professor Luther Allan Weigle has suggested. We have undertaken to cultivate the habit of individual prayer and to develop a spirit of participation rather than the bleacher attitude.

We look upon training in prayer very much as we do upon teaching a pupil the multiplication table. To stand before a problem in engineering, such as building a bridge, and repeat the multiplication table is of course sublime folly. The problem will not be solved that way. On the other hand, one has to know the multiplication table to be able to solve problems in engineering. By the same token, saying prayers in childhood and youth is the training indispensable to a career of effective praying before the issues that come upon one in mature life. After six years we have a group of young men and women, some of whom are now upper classmen in college, who can be called upon to lead in public prayer at any assembly of our church. They are frequently so

called upon. If our present tendency continues in ten or fifteen years it will be the exception to find a young person who will not respond to an invitation to lead in public prayer. Many of these prayers, for sincerity, beauty, and evident faith, are as moving as the prayers of more mature persons. What is more important, however, than the quality of the specific prayer made is the habit of prayer. Christendom needs not so much "prayers" as "pray-ers." We are trying to develop "pray-ers."

We are deeply indebted to the book, *Training the Devotional Life*, by Weigle and Tweedy (The Pilgrim Press) for guidance in this phase of our school work. The method by which we aim to accomplish our end is somewhat as follows. We secure from each child during the first week of school a prayer that he has written without preliminary warning. On the basis of those prayers the teacher frequently leads a discussion of what constitutes a prayer. In the course of a week the class co-operates in drafting a class prayer which is a composite of the individual prayers turned in, being true to the ideas and language of the pupils. Each pupil learns the composite prayer. They use it in unison in the morning at the beginning of each day's work. Many of the smaller pupils want to use their composite prayer at bedtime in the home. The next step is to have the teachers invite individual pupils to lead the class in prayer at the opening of the first period in the morning. The response is usually quite gratifying. Some reticent pupils need help and stimulus from the teacher. The last step is taken when in the seventh, eighth, or high-school grades

the pupil is invited to lead the whole school in prayer at the period of worship.

To carry out such a practice successfully depends largely on the tact and skill of the teacher. It is our constant aim to exalt prayer as a serious and solemn act. In six years we have had no reason to regret the attempt we have been making. Again and again pupils have come to their teachers or to the director of the school for help in the first step. The difficulty we usually meet is that of fear lest the pupil seem foolish as he leads the class in prayer. It is a difficulty that wears away with the progress of the school into its third and fourth weeks. Not infrequently requests come for model prayers to be used in the home or formulas to be used at mealtime.

We have no record of individual prayers offered at class periods. It is quite obvious that to take notes would destroy that sense of reverence which is the life of prayer. Some of the "composite prayers" are listed below and some of the prayers made at the assembly may be found in the chapter dealing with the assembly.

Kindergarten: In the Kindergarten we teach the Lord's Prayer and the Twenty-third Psalm. We have experienced no difficulty in accomplishing this end.

Grade I: Dear Father in Heaven, we thank Thee for our parents. We thank Thee for our food and clothing and for the beautiful flowers and birds. Help us to be kind and thoughtful. Let us be honest and true all

the time. Bless all those who are poor and ill and watch over them. In Jesus' name we ask all these things. Amen.

Grade II: Dear Father in Heaven, we thank Thee for the things Thou hast given us. We thank Thee for our mothers and fathers who care for us. We thank Thee for the Summer School where we learn more of Thee. Dear Heavenly Father, help the people who are sick. Make them strong and well. Help us not to be selfish but to be kind, good and loving. We ask these things in Jesus' name. Amen.

Grade III: Our Dear Heavenly Father, we have come here to learn more about Thee and to worship Thee. Help us to know Thy Word and to obey It. We ask that Thou wilt be with us and care for us. Help us to be kind to others as Thou art kind to us. Help those that need Thy care. Bless those who are working for Thee and who are helping others. We thank Thee for all that Thou hast given us. We ask all this in the name of Jesus Christ. Amen.

Grade IV: Our Father in Heaven, we thank Thee for Thy care. We thank Thee for our parents, homes, and for this Bible School we come to. Bless those who are not able to be with us. Dear Father in Heaven, help us to be kind to others. We ask these things in Jesus' name. Amen.

Grade V: Dear Father in Heaven, we thank Thee for this beautiful earth with its birds and flowers. We are also thankful for clothing, shelter and food. Bless the pastor, our parents and all who are living for Thee. Send missionaries to teach those who have not learned about Thee, that all the world may praise and worship Christ. Each day we do wrong. Forgive us for our wrong doings and help us to do right. We are glad for our Bible School where we come to learn to do right. Guide us and bless us as we go about our work and play each day. We ask these things for Jesus' sake. Amen.

Grade VI: Our gracious Father in Heaven, we thank Thee this day for all the many blessings Thou hast given us; for homes, for churches, for loving parents who understand us, for the beautiful world in which we live; and we pray that we may be worthy of all these good gifts. We ask that Thou wilt bless those who know Thee not, wherever they may be. May they some day learn about Thy great love, and we pray that we may share in teaching others about Thee. Help us to love our enemies as we love our friends. Forgive us when we are untrue or envious, and keep us from wrong doing. Heal the sick, help the poor and comfort those in sorrow. Bless the mis-

sionaries and help them to carry on their life work. May the boys and girls of all races learn of the peace and good will of Jesus Christ, in whose name we pray. Amen.

Grades VII, VIII, and high school open each morning's first class with an impromptu prayer by one of the pupils. The assembly period is also led in prayer by a pupil from one of these grades.

CHAPTER VIII

SERVICE DAY

Two years ago we held our first "Service Day." One morning, toward the end of the session of the school, was set aside as a "day of helpfulness." The pupils came to school at the usual hour. They went directly into a period of worship from which they were taken in automobiles by parents and friends to the various service centers of our city. The result was so gratifying that "Service Day" is occupying an increasingly larger place in our program.

The validity of the project principle is so well established that it is difficult to see how a school in religious education can do its best work without applying this principle in some form or other. Erwin Shaver's book, *The Project Principle in Religious Education* (University of Chicago Press) is indispensable to the modern religious educator. It is not only highly instructive but has listed a great many projects that will at once suggest practical things to be undertaken by any school. In a brief four weeks' course we have been able to carry out several projects of great significance to the pupils. The following projects have been carried out as outlined by the teachers (as will appear at once, we found it helpful to have several grades combine for "Service Day"):

SERVICE-DAY PROJECT

KINDERGARTEN

A VISIT TO CHILDREN'S HOME

I. Purposing

A. Teacher's part

1. Starting point—selecting a project that

- a) Would arouse and hold the interest of my kindergarten class.
- b) Would correlate with my Bible work.
- c) Would be co-operative—not individual.
- d) Would meet a definite need.

B. Children's part

1. Suggest what they would like to do for other children.
2. Vote (raise hands) to find interest of majority.

II. Planning

A. Selected stories for my daily lessons that would correlate with project and which would permit children to talk freely about

- a) Their home life.
- b) The home life of orphans etc.
- c) Doing for others.
- d) Spirit of co-operation.
- e) Loving-kindness.

III. Execution

A. Told the following stories:

1. A Little Boy Helping Jesus.

My aim—When we help others we are showing our love.

2. Thanking God by Giving.

Aim—Express thankfulness by sharing gifts.

3. Christmas Bells.

Aim—Loving, giving.

4. A Little Boy Praising God.

Aim—This story shows results from lessons which awaken appreciation and a feeling of gratitude.

B. Collected materials on topics suggested.

1. Pictures.

2. Gifts.

C. Class Discussion:

Toys they like to own.

Scrapbook and picture books they like.

Songs they like to sing for others.

D. Tried to get children to do their own thinking in selecting materials for project, and the cutting, pasting and mounting pictures.

E. Visited the Home, and entertained the children.

IV. Reaction

A. Increased children's interest by making scrapbook.

B. Encouraged attendance.

C. Encouraged children to talk freely.

D. Found joy of sharing as well as giving.

E. Children needed help of parents in selecting pictures and gifts, creating a closer contact with parents and kindergarten.

F. Doing for others. Experience of working together. Everybody helped to make the book: children, parents, teacher.

G. Required not only activity but some judgment and thinking on part of children.

H. A beginning of the habit of service.

I. Children showed quite a little originality.

J. Showed ability to collect materials.

SERVICE-DAY PROJECT

GRADE I

- I. Aims—To serve others
Be unselfish

II. Introduction to Project

1. What could we do to make someone happy?
 - a) Suggestion—go to Children's Home.
2. Could we give the children anything?
 - a) Suggestion—each child take a toy.
3. What could the class do?
 - a) Suggestion—Make scrapbooks to take to children.
4. What could we do when we got to the Home?
 - a) Suggestion—We could sing some of our church songs.

III. Procedure

1. Began working two weeks before Service Day.
2. Children brought pictures from home, which during class were pasted into scrapbooks.
3. Each child bought one or more toys.
4. Practiced a program of songs and story-telling to be presented on Service Day.

IV. Service Day

1. Parents volunteered to take children to Home in cars.
2. Each child carried a toy.
3. Three scrapbooks had been finished to be given to children at Home.
4. Went to Home.
 - a) Presented our gifts.
 - b) Presented our program and came back feeling that we had done something to make someone else happy.

SERVICE-DAY PROJECT

GRADE II

It was decided that we go to Summit Street Orphans' Home on Service Day.

Talked to class about little children whose mothers and fathers died and left them in care of Orphans' Home. Talked about the lovely home and wonderful care they have there.

Asked what children would like to do for these orphans. Children brought one new toy (amount 10 cents) and any old toys or books.

Children decided to make a Japanese scrapbook because we were studying about Japanese for mission work. Also made another scrapbook of any pictures the children liked.

One of the girls from the class told a short Bible story.

SERVICE-DAY PROJECT

GRADES III, IV, V

In working out this project we first talked about the purpose of having Service Day. The teacher's aim was to have the children realize the value of Service Day—of doing something for others. The pupils' was the actual doing of something for others.

The next step was the selection of a place to go. Some suggested the Children's Home, others the Widows' Home, others the Asylum, and still others the Day Nursery. We gave our reasons for wanting to go to each of these places and decided by vote that we

thought the reasons for going to the Widows' Home were best. Some of the reasons were:

Because they are old and can't get away to enjoy themselves;

They don't get a chance to see children very often;

Because some of them have no one to love them;

Because each one is somebody's mother.

The third question that arose was the ways and means of getting to the Home. Suggestions were that we could walk, go on the car street, or in autos. We soon found that it was entirely too far to walk and that it would be more convenient to have our parents drive us out in autos than to go on the street car. After consulting the parents we were able to obtain enough autos to carry everyone from the school to the Home, thus eliminating the danger of accidents with so large a group on going through the downtown district to take a street car.

The children thought it would be interesting to the ladies at the Home to have a program patterned after our daily assembly at school so the following program was planned by the children:

PROGRAM FOR SERVICE DAY

Call to Worship Third, Fourth, and Fifth grades.

Response Holy, Holy, Holy.

Prayer Fifth-grade pupil.

Response We Praise Thee O God.

Bible Story Fourth-grade pupil.

Pledge to Christian Flag

Song	Hosanna, Loud Hosanna.
Mission Story	Fifth-grade pupil.
Dramatization	Third grade.
Pledge to Patriotic Flag	
Song	America
Benediction.	

Someone knew that the ladies at the Home enjoyed fruits and jellies and that some who could see well enough to read enjoyed the stories in magazines. So we planned not to go empty-handed but to take jellies, jams, fruit, and magazines as gifts, the money used to buy these things to be obtained by working in some way. Things that the children thought they could do to earn money were:

- | | |
|-----------------|----------------------|
| 1. Carry papers | 5. Wash dishes |
| 2. Cut grass | 6. Take care of baby |
| 3. Dust | 7. Run errands |
| 4. Make beds | 8. Caddy |

SERVICE-DAY PROJECT

GRADE VI

This lesson and project grew out of a previous lesson on Abraham as a friendly neighbor. In this session the teacher's aim had been to promote among the pupils the idea of the need and desirability for friendliness and understanding between nations.

After the opening prayer, a mission story was told by one of the pupils in preparation for her story in the assembly. Then a brief review of the preceding stories was given and the following questions were asked:

1. How were the early tribes of Hebrews governed?
2. Name one of the patriarchs.
3. Where had Abraham's family originally lived?
4. Why had they moved? What does this tell about this family?
5. How did Abraham honor God for His promises and protection?
6. What incident proves to us that Abraham had gained a higher, clearer vision of God?
(Previous story retold by a pupil.)
7. What do you like best about Abraham?

The answers to the foregoing questions furnished the basis for the following statements which were then written on the board.

- a) Abraham was a courageous leader who trusted God and was true to his vision.
- b) He was a friendly, unselfish neighbor.

The teacher then told the second story of Abraham's friendliness and manner of settling disputes. The following outline had already been placed on the board.

A. Introduction.

B. Story: A Friendly Neighbor. (*Cont.*)

1. The agreement between Abraham and Abimelech.
2. The settlement of the dispute over the well.
3. The covenant.

After the telling of the story a question as to the value of the story brought out the following conclusion which was then written on the board: It is better not to quarrel with those who injure us, but patiently and peaceably to come to an agreement.

The following texts were assigned for reference and read aloud: Proverbs 16:32, Romans 12:18:

Then softly a prayer was read and repeated together:

We bless thee for thy peace, O God,
Deep as the boundless sea,
Which falls like sunshine on the road
Of those who trust in thee.

A few minutes were spent in copying in their notebooks the outline, conclusion, and texts and then these questions were asked and discussed.

1. What need is there for friendliness between nations today?
2. How may it be shown?

The answers to this last question brought out the incident of the return of China's indemnity by the United States after the Boxer Uprising. This offered a fine opportunity for the mention of the present anti-foreign agitation in China and fundamental causes. In answer to the question "What are the causes for hatred and hostility?" the class suggested ignorance and misunderstanding. Immediately the question arose as to what might be done to bring about a better understanding and a friendlier feeling between individuals of different nations. One pupil suggested an exchange of professors (!), another thought sending missionaries might help. Still another suggested the writing of letters to various schools and mission stations in China. One boy thought moving pictures of ourselves, our homes, our cities, our occupations, and amusements might dispel fear and hostility. Then came what seemed a most fav-

orable suggestion. Why not make a scrapbook with pictures of ourselves, our homes, etc., and send it with a letter to Sieu Lan (the center of the area so recently disturbed by fighting) to a missionary friend of the teacher's? Perhaps she would get her pupils to send such a scrapbook of themselves to the class; letters might be exchanged, and in this way something might be done, however little, to break down the barrier of suspicion and misunderstanding and to create a feeling of friendship between individuals of different nations.

It was planned to use a loose-leaf notebook and allow each pupil to be responsible for one sheet. The following topics were decided upon: Our country (this included a picture of our flag, our president and views of our Capitol); our homes, interior and exterior; our churches; our schools; our food; our playtime; our holidays; our seasons; how we travel; how we dress; animals of our country; birds of our country; scenery of our country; our factories and public buildings; views of our city, Dayton; pictures of family life; and snapshots of the class itself. A model notebook showing the Bible and mission study courses of our school was also to be sent with the scrapbook.

A second conclusion was then added to the one already placed in the notebooks. It was as follows: It has always been recognized that the right way to settle trouble between tribes and peoples is by friendly conferences and not by wars.

The next day a period was spent in work on the scrapbook. As the work was of an informal nature, it was interesting to note the discussion of the children as

to the probable outcome of the project, and the many opportunities which were provided for the exercise of real judgment and thought in the selection of suitable pictures to be used. It took much longer to complete the book than we had anticipated, but the children were very eager about it. The class talked of it constantly and made reference to the Chinese in the discussion of their other work. Several members brought in newspaper clippings on Chinese affairs, others brought pictures of Chinese costumes, and there were references in their prayers to the missionaries in China and to the Chinese students in America. Finally, a letter was written to the missionary friend and this was sent together with the scrapbook and a model notebook of all class work.

There has not yet been time enough to receive a reply but it is felt that a keen interest has been aroused in world affairs. As the class was at the same time studying the lives of Booker T. Washington and David Livingstone; this interest in the Chinese was linked together in the study of race problems and it has seemed that the children have in some measure really grasped the need for toleration and respect for all races and nations.

SERVICE-DAY PROJECT

GRADES VII AND VIII

A. Motivation

I. What Summer School of Religious Education offers.

a) At what cost to us?

(This is to emphasize the fact that pupils are continually receiving—not giving.)

- b) How can students show their appreciation?
1. By doing something for others—"Service Day"
 - (a) Last year's "Service Day"
 - (1) A success or not.
 - (2) Good derived by individuals from this day's work.
 - (b) This year's "Service Day"
 - (1) Where help is needed and what sort of help.
 - (2) Discussion of Meaning of "Service Day"
 - i) Definitions:
(Seventh Grade) Service Day is the day when we bring happiness to the unfortunates.
(Eighth Grade) Service Day is the day on which we show our appreciation for the things done for us by helping others.
 - (3) Reasons for having a "Service Day"
 - i) To help others
 - ii) To learn needs of others
 - iii) To show others what our Bible School is trying to accomplish.
 - iv) To show our appreciation for what has been done for us in Bible School.
 - (4) Places considered were:
 - i) County Jail
 - ii) Work House
 - iii) State Hospital
 - iv) Tuberculosis Hospital

- v) Barney Community Center
 - vi) Montgomery County Children's Home.
 - vii) Widows' Home
 - viii) County Infirmary
 - ix) Day Nursery
 - x) House of Detention
 - xi) Soldiers' Home
 - xii) "Twin Star"—Miami Valley Hospital (Children's Ward)
- (Each place was carefully considered in order that the class might choose the one they thought needed help most.)

Decision: County Infirmary.

B. The County Infirmary

I. Where located

II. How supported

III. The organization of Infirmaryes

a) Pauperism in England and other foreign countries

b) Almshouses

1. The paupers of United States as compared with other countries

IV. Reasons for people becoming inmates of such an institution.

a) Sickness

b) Misfortune

c) Shiftlessness

1. Lesson on Thrift

"The Ten Talents."

V. What are duties of inmates?

VI. Pleasures of inmates?

- a) Why few?
- b) What is general attitude of a greater number of people today toward inmates regarding pleasures?
- c) What should our real Christian attitude toward these people be?
 - 1. Story of the "Rich Man and Lazarus."
- d) What can we do to afford some pleasure for these people through the medium of our Summer School of Religious Education?

C. Program as children worked out.

a) Program

Leader:

- I. Prayer
- II. Dramatization "Abraham's Adventure"
- III. Story of Joseph
- IV. Hymn "The Lord Is My Shepherd"
- V. Story of Christ "Christ and His Friends"
- VI. Hymn "I Would Be True"
- VII. Benediction
 - a) Gifts
 - A. Newspapers
 - B. Magazines
 - C. Fruit.

CHAPTER IX

RESULTS

When our Summer School of Religious Education was projected we all wondered how we could adequately estimate any possible results that we might achieve. The advice of men of learning and experience in the field of religious education was sought. Their suggestions were not very definite. The consensus of opinion seemed to be that, in the words of one of these experts, "if the children are eager to come, are regular in their attendance, and enter heartily into the program of the school" we may feel that we are really reaching them. If that attitude be an adequate test of the success of a program such as ours, then our results are exceedingly gratifying. For the entire life of our school, viz., six sessions, the average daily attendance has been 92 per cent of the enrolment; this despite the fact that the attendance is entirely voluntary; that the school is conducted in the summer time; that the First Lutheran Church is a downtown church with many of the children coming as far as six miles to it.

I. RESPONSES FROM PARENTS

It has been the custom of the writer each year to ask parents to send in letters expressing themselves about our school. The replies do not touch on specific points very often though they offer a very enthusiastic approval of the project. Here and there, however, cer-

tain results are singled out for mention in these letters. It is on the basis of these letters that the following suggestions are perhaps in order.

1. A parent of three boys, distributed in grades IV, VI, and VIII writes as follows:

They take their Bibles with them to bed each night ready to read them when they awaken in the morning; and it is not unusual to hear fragments of the church hymns sung by them throughout the day. Of course this is all unusual, but I believe it shows the impression that has been made upon them as a result of their first bit of education along these lines; and I am quite sure the more of it they get, the stronger and greater the impression. They are intensely interested in Bible reading and Bible stories, and I feel that your good work and interest in them will have a lasting effect upon their young lives.

2. Another parent writes:

I have two children enrolled in the Summer School of Religious Education, First Lutheran Church; one, a boy, now in the seventh grade, has been attending the school the past four years; another, a girl, is in the first grade. She has been enrolled in the school three years, having spent two years in the kindergarten. During all this time these children have not been urged once to attend school but have done so eagerly.

Their knowledge of the Bible has been greatly increased through this school of religious education. They have acquired a great fund of information about missions and other Christian work. They have learned the art of daily worship and it has made a very noticeable impression on them. They sing the beautiful hymns of the church constantly about the house.

You may be surprised when I tell you that although I consider all this fine and remarkable the outstanding thing in my mind is the fact that these children are so eager to attend the school during the hot summer month.

3. The father of a girl who has been in our school during all six sessions, concluding last year's session in the eighth grade writes:

The School of Religious Education is teaching our daughter to be frank and natural in her religious life and to attempt to be definitely Christian among companions, without embarrassment to herself. I attribute this attitude to the emphasis that you place on public prayer and participation in the period of worship, as well as on the dramatizations. On my many visits to the school I have been impressed especially with the fine attitude of reverence that prevails both in the class room and in the assembly period.

4. One parent writes:

The fact that my daughter is learning to use the Bible and to know it as a useable book is worth a great deal.

5. In the same connection a letter from another parent contains this paragraph.

The practical effect of this school in the lives of our five children is that their actions are more largely governed now by what they understand to be right and wrong rather than because of arbitrary commands that may be given to them. They see the good sense of Christian conduct, and we have discovered that it requires much less parental pressure to bring their conduct to a desired standard.

6. A parent of a boy who has been in the school five years states quite frankly:

I was unable to see the school in operation, but I can say something of the good it has accomplished for ———. He has more biblical knowledge than I have, because the only opportunity offered when I was young was the usual hour on Sunday morning, and that hour was not made very interesting. ——— is a better boy mentally and morally for having attended summer school.

7. The father of two boys writes:

The closing of the Summer School session dedicated to religious education prompts me to convey to you my sincere appreciation of the evident benefits my two boys derived by reason of their attendance.

The methods pursued must have been correct for their interest was aroused at the very outset, maintained throughout the session and doubtless they will always retain the impress of some of the beautiful lessons of the Bible there unfolded.

One of the reasons why the study of the Bible is generally regarded as a pretty dry task is that stereotyped, uninteresting methods have been used in the instruction of the youth instead of pursuing a method that seeks to arouse their enthusiasm and hold their undivided interest.

Your school's activities have been tuned to the latter note hence its success which I trust may be continued upon an ever increasing plane of usefulness.

A great many letters call attention to the fact that the children acquire a fund of information about the Bible and its stories which enables them to participate in the leadership of their own Sunday-school classes. There are several instances where the Junior Church of various congregations in the city is led by pupils of our summer school.

II. RESPONSES FROM PUPILS

In an attempt to measure the results that we may have gotten the writer had a great many conferences with young people who are now students in colleges, but who were students in our summer school in years past.

a) One young woman in an eastern university said quite frankly that before she was a student in our school, young children bored her. She had no interest in them whatever. She received the inspiration to undertake the leadership of a Sunday-school class, and is definitely carrying it out, as a result of her membership in our school.

b) A young woman who was a student in the high school for two years writes that the course of study in the Summer School of Religious Education gave her an entirely new conception of Jesus Christ. For the first time he became more than a mythical figure. He became a reality. She was definitely led to study the life of Jesus after the school closed.

She also attributes to the Summer School a quite distinct incentive to take up Sunday-school teaching, something she had never thought of doing before.

The Summer School in her case, as in that of so many others, marked the first adventure in the art of public prayer.

c) A young woman who is a Senior in high school points out the effect her membership in the Summer School has had on her in these words:

It has really cultivated a desire to read the Bible as well as establishing the habit of Bible reading.

In the matter of public prayer, I now find it a perfectly possible procedure and I am not the least embarrassed although I never led in public prayer before.

My participation and leadership in the Period of Worship has made religion a perfectly natural happening in one's life and has given me ease before people.

d) A young man of sixteen who is about to graduate from high school has this to say:

The Summer School changed my ideas of success completely. I always believed that those only were successful who acquired great sums of money and power. Through my study of the missionary heroes I discovered that a man who makes self-forgetting service his aim is really achieving a very wonderful kind of success. I came to this conclusion through the study of David Livingstone.

Whereupon the writer asked why the study of the life of Christ in the Sunday school had not accomplished the same result. The young man replied very promptly that Jesus was entirely legendary to him.

This same young man is very fond of athletics and invariably spent the summer afternoons on the baseball diamond. He found that the principles of Christian conduct taught in the school applied to the athletic field. He cited as proof of this that for the first time he realized that the control of his temper is a job that must be done by him.

e) A young woman who is graduating from college writes:

The most important thing—the summer school services satisfied a rather peculiar emotional need. The music, the marching—silent and slow—the flags, the dramatizations all

awakened the mind and heart so that a real feeling for religion, symbolized by Christ, seemed to be there, in you.

The school in a very fine way connected life, with its daily problems, and religion. By going every day, instead of the usual once a week, the interest and purpose of our study was not lost. The thought carried over from hour to hour.

f) A young woman who was a student in the high school for several years writes:

Two years study in the Summer School of Religious Education has brought out a number of benefits for me, as a scholar. Foremost of these was a desire to teach others about the Bible.

I acquired a taste for good reading from the class discussions.

g) A young man, a Senior in an eastern university, has this to say:

Summer School, at the time I was attending, was an experience different in subject matter, but much similar to regular school in discipline.

Then there is the other side. The good associations and recreations sponsored by the school. Many of these recollections I look back upon with pleasure.

The dramatization of religious subjects is something that should never be overlooked. Besides being good training and most interesting it furnishes a means of closer understanding of teachings in the Bible; all of the plays being taken wholly or in part from that Book.

h) A young woman away at college writes:

I value the work given in the school chiefly as a reliable source of information upon which to erect the foundation of my philosophy of life. Everyone knows about the evolution

of ideas that students face during their college days. I feel that the Summer School has helped me to meet these changes intelligently.

i) A Junior (a young man) at one of our leading universities writes:

I can frankly say that the course I took at your Summer School of Religious Education was very much worthwhile. It gave me something which I had never had before, viz., an intimate and not a general knowledge of the Bible. In that one month of constant study I got what many years of Sunday School failed to give. It was all presented in an interesting and vivid manner. The story of the Prodigal Son which we dramatized will always stand out in my mind. I got a great deal more out of my course at the Summer School of Religious Education than I did from all the courses that I have had here at ——— in the Bible.”

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